The LUTHERAN OUTLOOK

Luther and the Word

Future Church

Women Pastors

His Name Shall Be Called Wonderful

The Bomb That Fell on America
W. Rodemann

Keep Thyself Pure
Fred K. Bernlohr

ne XV DECEMBER, 1950 Number 12

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Pointed Paragraphs

WHO'S WHO

Dr. W. Rodemann teaches at Knoxville College, Knoxville, Tenn. Fred K. Bernlohr is a student of theology at Columbus.

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DIFFERENT PINCH

Miss Alice Ann Baker of Madison, Tenn., asked the Rev. James H. Elder to conduct her marriage ceremony and introduced the bridegroom-to-be.

That proved a little embarrassing. It turned out to be state highway patrolman Walter Toone, who only two days before had nabbed Dr. Elder for speeding. Toone has good reason to be nervous now. Dr. Elder told him:

"I am searching for the longest and most agonizing ritual in the Methodist Church. Of course I'll ask a long list of questions, but will break in before you can answer any of them.

"The fee? It'll be $14.95 plus costs. And if you are ever brought before me again, I'll double it."

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ESCAPE?

Even though we escape now
We shall not escape.
Too long have we blasphemed the
Name,
Worshipped the hot sun of gold,
Lifted to our lips the chalice of empty
form,
Drinking damnation.
Even though we escape now
We shall not escape.
(War is not the only way to death.)
Nothing can save us now
But an earthquake at heart
And centuries of tears
Wearing down the doorsteps of Heaven.
Nothing can save us but blood spilled—
Our own or Another's.

—Edith Lovejoy Pierce.

—o—

Dr. Abernathy, a famous London diagnostician, was once approached at a social function by a dowager who tried to wangle free medical advice. "Dr. Abernathy," she said, "if a patient came to you with such and such a symptom, what would you recommend?" He replied, "Why, I would recommend Dr. Abernathy."

—o—

FAITH

What we cannot expect to happen is that our characters are going to change through our holding an opinion which we keep somewhere in a pigeon-hole of the mind merely to be brought out on demand. You say the Creed; the words, "I believe in God," do not mean, "I incline to the opinion that in all probability there exists a Being who may not inappropriately be called God." You mean, "I put my trust in that union of power and goodness." You mean, "I undertake to live as if things were so." If you do not mean that, you ought not to say the Creed.

—William Temple.

—o—

The author, G. K. Chesterton, was a bit absent-minded sometimes. There is a story of a telegram he once sent his wife in London. It read: "Am in Market Harborough. Where ought I to be?"

—o—

WORKING AND PRAYING

Adam was a gardener
And God who made him sees
That half a proper gardener's work
Is done upon his knees.

—Kipling.

—o—

The defendant in the trial insisted on conducting his own defense. When the Judge asked him if he was represented by counsel, he said, "God is my counsel."

The Judge considered this for a moment and then answered, "That's fine counsel, but you'll have to get someone who is admitted to practice in this Federal District."

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ELECTION RESULTS

In general, the gambling proposals which had been opposed by church people were defeated by the voters, but the temperance proposals supported by church people were also defeated. In Arizona there was an adverse vote on local option. In Arkansas, where under local option half the counties are dry, an attempt to dry up the whole state failed. The Oregon law restricting the advertising of liquor was not adopted, and the South Dakota attempt to make it illegal to sell food and liquor at the same place was not successful. But in Massachusetts a state lottery proposal was defeated; legalized gambling was turned down by California voters 3 to 1; Arizona also voted against legalizing certain forms of gambling; and in Montana a referendum on legalizing slot machines rejected the "one-armed bandits."

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A Democrat out in his motor
Ran down a Republican voter.
"Thank heaven," he cried,
"He was on the wrong side,
So I don't blame myself one ioter."

CHRISTIAN DUTIES

The present attack on our civiliz threatens the whole world. P loving nations, it is clear, mus armed against the danger of a su attack. . . . If a hot war should b upon an unprepared Europe, it w be engulfed in an age darker than from which Christendom only sl emerged some centuries ago. . . . T are certain duties which plainly upon all Christians. They should quaint themselves and inform o as to what is really at stake. They be prepared to make sacrifices v called upon to do so by governm They must encourage closer coop tion between nations, and all who Christians must pray continuously a just and lasting peace.—Cyril For Garbett, Archbishop of York.

—o—

President Woodrow Wilson was si seeing in Hannibal, Missouri, the bi place of Mark Twain. He decide see how much the humorist was ap ciated in his home town. He bega asking an oldtimer what he kne bout Tom Sawyer.

"Never heard of him."

"Surely, then, you know somet of Huckleberry Finn?"

"Nope."

"What about Puddin'head Wilso

"Oh, yes; I voted for him twice."

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REV. J A. DELL, D.D., Editor

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EDITORIAL

BOUT A YEAR and a half ago, in the July, 1949, issue, I wrote an editorial on "The Doctrine of the Word." In it I had something to say about Joseph Sittler's book, *The Doctrine of the Word.* I ted two paragraphs from the book, as follows:

ıther and ıe Word

"Lutheran theology, with its understanding of revelation as the Deus Loquens, can never equate the revelation with a book, a palpable historical product. Revelation is, ather, the address of God to man, the incessant self-isclosure of God in His will and mercy, in His judg-ient and appeal. Revelation is not a thing; it is a ontinuing activity. It is not static but dynamic.

"If we equate the Word of God with the Scripture, ve are confusing things heavenly with things histor-al. . . If, as is commonly understood, the identifica-ion of the Word of God and the Scripture means to quate the living Word of God with the words of the ible, a manifestly wrong statement is made."

hen, if you will pardon the repetition, I added:

"Many more quotations could be offered. Luther is alled upon (in Dr. Sittler's book) to show that his onception of the Word was that of the author, and hat the later Lutheran theologians substituted a su-erstitious reverence for the written Word for Lu-her's reverence for the Gospel message in the Word."

ou see, I was trying to make a point—that the Bible, written Word, must be for us a reliable authority. ard the close of the editorial therefore these words rred:

Either we are thus thrust back upon the reliability of he written Word or, if we reject its truth and re-ability, we are putting ourselves again in the way of he 'heavenly prophets' against whom Luther had to trive, who thought that they were capable of imme-iate revelations and urgings of the Spirit."

n a later issue, January, 1950, there was another ed-ial, "What is the Word?" in which I contended again the authority of the written Word as the standard which all preaching, writing, prophesying, and all sons who do these things are to be judged." People e confusing us by saying that Luther himself had no n view of the Bible as authority; that this was "sev-enth century Lutheran theology"; that they themselves who said, "We cannot equate the Word of God with Scripture," were nearer to Luther than we who spoke of an inspired and authoritative written Word.

Why do I go back and bring all this up again? Because, in Dr. Roland Bainton's book, *Here I Stand,* there is some recent testimony on Luther's view of the written Word as authority. Dr. Bainton's acquaintance with the subject can hardly be doubted; and since he is not a Lutheran himself, he cannot be considered as having a personal ax to grind in this controversy among Lutherans. Here is the quotation from Dr. Bainton—the italics are mine:

> "Thomas Muentzer came from Zwickau and revived some of the ideas of the prophets from that town, but with much greater allure because of his learning, ability, and intense enthusiasm. Muentzer gave a much more radical turn than Carlstadt to the cleavage of spirit and flesh by rejecting not only infant baptism, but all baptism, and by applying this dualism to the spirit versus the letter of Scripture. Those who rely on the letter, said he, are the scribes against whom Christ inveighed. Scripture as a mere book is but paper and ink. 'Bible, Babel, bubble!' he cried. Behind this virulence was a religious concern. Muentzer had not been troubled like Luther as to how to get right with God, but as to whether there is any God to get right with. The Scripture as a mere written record did not reassure him because he observed that it is convincing only to the convinced. The Turks are acquainted with the Bible but remain completely alienated. The men who wrote the Bible had no Bible at the time when they wrote. Whence, then, did they derive their assurance? The only answer can be that God spoke to them directly, and so must he speak to us if we are so much as to understand the Bible. Muentzer held, with the Catholic Church, that the Bible is inadequate without a divinely inspired interpreter, but that interpreter is not the Church nor the pope but the prophet, the new Elijah, the new Daniel, to whom is given the key of David to open the book sealed with seven seals.
>
> "Muentzer was readily able to find support for his view of the spirit in the Scripture itself, where it is said that 'the letter killeth but the spirit giveth life' (II Cor. 3:6). Luther replied that of course the letter without the spirit is dead, but *the two are no more to be divorced than the soul is to be separated from the body.*

PACIFIC LUTHERAN
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The real menace of Muentzer in Luther's eyes was that he destroyed the uniqueness of Christian revelation in the past by his elevation of revelation in the present. Luther for himself had had absolutely no experience of any contemporary revelation, and in times of despondency the advice to rely upon the spirit was for him a counsel of despair, since within he could find only utter blackness.

"In such moments he must have assurances in tangible form in a written record of the stupendous act of God in Christ. Luther freely avowed his weakness and *his need of historic revelation.* Therefore he would not listen to Muentzer though 'he had swallowed the Holy Ghost, feathers and all.' At this point lies much of the difference not only between Muentzer and Luther, but between modern liberal Protestantism and the religion of the founders."

Read that last sentence again.

Bible Reading Permitted

THE UNITED SECULARISTS of America have so far lost their case against the Bible-reading law in the state of New Jersey.

That law requires the reading of at least five verses from the Old Testament in each school classroom daily. The law has been on the statute books for forty-seven years. Another law permitting the repeating of the Lord's Prayer in schoolrooms has been in existence for eighty years.

With both provisions of the law the people of New Jersey have been satisfied for many years. But the United Secularists, who are against all religion, thought they saw a chance to force the state of New Jersey to change its customs to suit them. There can be little doubt that the U. S. Supreme Court decision in the McCollum case from Illinois encouraged this and other attacks on religion. As one of the Supreme Court justices predicted at the time, the decision reversing the courts of Illinois and ordering all religion out of the schools on the plea of the atheist mother was bound to produce a flood of similar litigation.

So the United Secularists moved to the attack in New Jersey. They found a woman, Mrs. Anna E. Klein of Hawthorne, N. J., who had a daughter in school, and who was willing to work with them. Together they—Mrs. Klein and the lawyers hired by the United Secularists—brought suit to have the Bible-reading law declared unconstitutional. They charged that "if religious teachings or sectarian instruction, no matter how lofty their purpose" were permitted, parents would have to "expose their children to doctrines they consider contrary to their own conscience."

In the lower courts they lost the case. They appealed to the State Supreme Court.

Recently that Court dismissed the suit and declared that the New Jersey law as it stands is no violation of the 1st and 14th Amendments to the Constitution. The decision said, in regard to the Bible reading:

> We consider that the Old Testament, because of its antiquity, its content, and its wide acceptance, is not a sectarian book when read without comment. . . . While it is necessary that there be a separation of church a state, it is not necessary that the state should be str ped of religious sentiment.

That last clause is something the U. S. Supreme Co apparently did not agree with. But it has certainly be the sentiment of our country, as demonstrated over a over again. When we stand up to sing the Star Spang Banner, we seldom get beyond the first stanza. If we c we would come to a line, "And this be our motto, In G is our trust." Doesn't this line belong in our natio anthem as well as the other lines? And the other anth that has almost equal status in our hearts, "My count 'tis of thee," has a stanza which a great many of us Am icans sing as a real prayer, "Our fathers' God, to Th Author of liberty," etc.

Of course the U. S. Supreme Court may still reve the ruling of the New Jersey Supreme Court as it versed the Illinois court. I hope that will not happen hope the pressure of public opinion will insist that t is and intends to remain a Christian land.

Future Church

ALTHOUGH the total number of students in Luthe colleges declined by about ten per cent this fall, number of Lutheran seminary students increased by little over eighteen per cent. The following table l the twenty-one seminaries in the order of their size:

Seminary	Affiliation	Enrollment	Chan
Concordia (St. Louis)	MO	495	+5
Concordia (Springfield, Ill.)	MO	385	+4
Luther	ELC	347	+7
Augustana	AUG	206	+5
Capital	ALC	161	+2
Philadelphia	ULCA	136	+3
Wartburg	ALC	133	+
Gettysburg	ULCA	130	+2
Chicago	ULCA	88	+1
Northwestern	ULCA	87	+1
Hamma	ULCA	80	+
Thiensville	WIS	57	
Southern	ULCA	45	+
Augsburg	LFC	38	+1
Central	ULCA	33	+1
Saskatoon	ULCA	27	+
Saskatoon	ELC	26	—
Suomi	FINN	20	+
Trinity	UELC	18	+
Waterloo	ULCA	12	
Grand View	DELC	5	—
	Total	2,529	+3

These figures reveal some interesting things.

First, that there are probably too many seminaries, at least that they are not well distributed over the co try. For example, there are eight on or very near to Mississippi River from St. Louis to Minneapolis. This due to the fact that Lutherans of different national ba grounds settled in the Mississippi valley and built up th separate educational institutions there at a time wl linguistic differences were still important.

If we could just transfer one or two of those seminar to the west coast, property, faculty, traditions and all would serve a useful purpose. Again, there is only

theran seminary, with less than fifty students, south the Mason and Dixon line. There are only three in all Canada, two of them in the same city, and the total nber of students in all three only sixty-five.

There are two ULCA seminaries in Pennsylvania which a very large Lutheran population. But those two are hin a few miles of each other. They were once institus of rival Lutheran bodies. There are two in Ohio hin fifty miles of each other, one ULCA and one ALC. ere are three in the twin cities, ELC, LFC, and ULCA. t will probably not be possible to eliminate or combine seminaries in the near future. Long-standing tradis and loyalties are hard to move, as the ULCA disered some years ago when it tried to consolidate some ts nine seminaries. But we should be looking forward he future and planning a few new seminaries in strate locations.

econd, the distribution of ministerial students deves some attention. Three seminaries of the Synodical nference have a total of 937 ministerial candidates. ven seminaries of the American Lutheran Conference e 929 candidates. Nine seminaries of the ULCA have candidates.

here seems also to be a correlation between the num of ministerial students and the rate of growth of a rch body. Of the three Synodical Conference semins, the Missouri Synod has two, with 880 students. s is an increase of 99 in the last year. The Missouri od gained 60,149 baptized members in 1949; that is he rate of 3.7 per cent. The other Synodical Conferе seminary is that of the Wisconsin Synod. It has 57 students, and no increase over the previous year. Wisconsin Synod gained only 2,386 baptized mems in 1949; a rate of .8 per cent.

r compare the American Lutheran Conference and United Lutheran Church. Seven seminaries of the nference have 929 students, an increase of 181. The Conference bodies had a total increase of 86,215 in tized membership in 1949. Nine seminaries of the ted Lutheran Church have 638 students, an increase 11. The United Lutheran Church gained 32,747 bapd members in 1949, about 38 per cent of the growth he American Lutheran Conference.

would seem that the church bodies which build up r seminaries are the church bodies which grow most dly. Or is it just a coincidence that the more rapidly wing bodies also have the larger number of ministerial duates?

omen stors

HE QUESTION of ordaining women is still agitating the Lutheran state churches of Scandinavia.

couple of years ago several women were ordained in mark. Most of the bishops of the Danish Church red to ordain the women. But one bishop was found was willing to do so, and they are now serving pars.

Sweden a committee was appointed to investigate the desirability of women pastors and report to parliament. The majority report of the committee was in favor of ordaining qualified women.

But now Archbishop Brilioth, the recently elected chief bishop of the Church of Sweden, has declared himself against such a step. The reasons he advances are not Biblical but practical. He says that the ordination of women would create a split in the Church, that women pastors would find their position unsatisfactory as things are now, and that the weight of tradition is against women clergymen.

On the other side of the question is Dean Harold Hallen, member of the committee that recommended ordination of women. He said he was glad that Bishop Brilioth had not based his objections on Bible passages. "The committee is not blind," he declared, "to the fact that certain consideration must be given to public opinion. Inasmuch as the idea of women pastors is strange to many parishioners, we have taken the line that a woman pastor shall serve only where there is also a male pastor." He said, too, that the few women ministers in prospect in the near future would likely be appointed to positions in hospitals and prisons.

Well, if that were the understanding, that women were to be ordained for special positions in the Church for which they are specially adapted—chaplains in prisons for women or hospitals for children, for example—the objections would be of less weight. We consecrate women missionaries for certain tasks for which men are not adapted. And though we have not yet *ordained* such women missionaries, there is not a great deal of difference between consecration and ordination.

But the Biblical reason for not ordaining women pastors rests on a different point. St. Paul says, "I suffer not a woman to teach or to usurp authority over the man." This cannot be passed over lightly as a mere conforming on St. Paul's part with the recognized customs of his day when it would have been immodest for a woman to appear in public as a teacher. The reason rests not on custom but on divine authority. For in I Cor. 14, where he says, "Let your women keep silence in the churches," he adds, three verses below, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandment of the Lord."

And in that other passage (I Tim. 2:12) where Paul says, "I suffer not a woman to teach or to usurp authority over the man," the reason he adduces is not one that is merely a matter of times and customs, but one that inheres in the created difference between men and women. Here, as in Eph. 5:23, he believes that "the husband is the head of the wife."

The difference between the sexes that stems from creation and will continue to the end of time is this that women, not men, are ordained to bear children. No, this is no "Kinder, Kueche und Kirche" doctrine; it is simply stating a fact of biology—the women have to bear the children or there will be no human race. Furthermore, the highest and loveliest development of womanhood occurs when a woman fulfills this natural, normal

function of her sex. The ideal woman is not the mannish individual who scorns womanliness, or the career woman who places authority and financial gain above the establishment of a home, or the spinster who, lacking opportunity to wed, has been forced by circumstances into a frustrated sterility. There is something unnatural and abnormal about all of these, an abnormality that is a frequent source of neuroses.

Therefore to admit women to ordination is to open up a career to them which is not normal. For either the woman pastor is married or is not. If she is married, does her husband stay home and keep house—and bear children? No, that is impossible. Does he belong to the congregation of which she is the spiritual head? Then she has become the head of the man, which is abnormal and unscriptural. Does she bear children? Then there will be long periods when she will be unable to function as pastor of a congregation, or else neglect her duties as a mother.

Or is she unmarried? Then she is not fulfilling her normal function and is likely to become either a bossy career woman or a sour old maid. Such a "pastor" I would not care to have; and I think the Scriptures have warned against them.

I could say more, but perhaps I have said quite enough for one time. I am not a misogynist. I believe women can well have a teaching function if they teach women or children. But I do not believe the Lord ever intended them to be pastors of congregations. I wish Bishop Brilioth had objected on grounds such as these rather than the ones he chose.

End of An Era?

NEXT MONTH we shall have something on the convention of the American Lutheran Conference in Sioux Falls last month. The reports came too late to be included in this issue.

The question uppermost in the minds of the delega no doubt was whether the Conference was to continue view of the new movements among Lutheran bodies. statement by Dr. Stavig, retiring president, at the cl of the convention is reassuring on that point. He sa "The Conference closes this convention a strong force American Lutheranism, convinced that it has contin contributions to make through unfolding opportunit and responsibilities to American Lutheranism."

On the matter of continuing the publication of the *L theran Outlook,* however, the prospect is not hopef The proposal was made that the publication be disc tinued "in view of financial difficulties." The point v finally referred to the Executive Committee with pov to terminate the publication of the magazine within few months "if necessary."

There isn't much that can be done about it; it is little late for that. If the members of the American L theran Conference do not want a magazine, then it i mistake to try to publish one. And it is fairly evid that they do not, for though we have more than 4, pastors in the Conference, less than one-third of th read the *Outlook.* The majority is voting against suc publication. To tell that to you who do read the ma zine is like the preacher scolding his congregation not coming to church; only those who do not need scolding hear it.

Some day, I am sure, the Lutherans in America v have a powerful, respected voice in the form of a tional magazine that is widely read. We may not ready for it yet, but some day it will come. For my o small part in trying to establish such a voice before Lutherans were ready to support it, I have no regr We (there were other editors before me)—we did best we knew how on marginal time and with a mea budget. We have at least learned that it cannot be d in that fashion.

His Name Shall Be Called Wonderful

THE STORY of Christmas is the parable of the prodigal son in reverse. In the one case the son leaves his father's house against the father's will; in the other the Son says, "Lo, I come (in the volume of the Book it is written of me) to do Thy will, O God." In the one case the son comes to the far country to share in the sins of the people of that country; in the other the Son comes to the far country to redeem its inhabitants from their sins. In the one case the son returns to his father in shame and penitence; in the other the returning Son prays, "And now, O Father, glorify Thou me with the glory which I had with Thee before the world was." The one son is a character in a story. The other is the cer of history. History is His story.

The parable of the prodigal son has been called finest story ever told. It is a fine story. It is that cause it reflects some of the truth of the Christmas pel. That is a breathtakingly beautiful tale—angels in a shining heaven, wise men come from afar brin royal gifts to a child born in a stable. That Child, b of Mary and cradled in a manger—either He is our C or the human race has been deluded by the most c hoax ever perpetrated, and that by means of a con racy so widespread and continued over so long a t as to be practically unbelievable.

low are we going to know? Under the gleaming lights he Christmas tree, reminiscent of the glory that the oherds saw, surrounded by our Christmas gifts, the ct descendants of the gifts of the wise men, our hearts and to know whether this is the truth from heaven he devil's lie. This being one of the great mysteries, one that has been attacked by rationalists of all times, n the Gnostics and Arius down to their modern counarts, it is a point to which Christian theologians have n a great deal of thought.

Ve could easily lose ourselves in the theology of istmas, because so many great dogmas are involved vhat takes place at Bethlehem. We could spend hours liscussing such important things as the Incarnation, possibility and actuality of the Virgin Birth, the false t the Roman Church has taken through the centuries uilding up the importance of Mary until in the wor- of her Catholic people the Mother overshadows the ld, the doctrine of the two natures in Christ, the possi- y of the eternal Logos dwelling forever in a human y, the doctrine of the communication of attributes, Kenosis doctrine, the various heresies that have de- l the deity of the Son, the various confessions of faith arose as a rebuttal to these attacks.

say these are important things; but I have no inten- of going into them here. For one thing, I am afraid we could easily get in over our heads; and for an- r, I do not believe that a learned theological dis- ion is a good way to arrive at the warmth and bright- of the Christmas fact. It might warm up our brain but leave our hearts cold. So I am going to ap- ch the subject quite simply and humbly, as though had never studied dogmatics or church history, as gh we were all little children, which we are, and the faith of little children without which no man rs the kingdom of God. I shall quote no authority pt the Word of God, and I do you the honor of be- ng that for you as for me there is no authority but Word of God. Let us begin right down at bedrock this simple statement:

I

A Child Was Born at Bethlehem

may sound childish to say that to a group of Chris-. And yet there have been those who sought to deny the historicity of Jesus. To them He was a mythoal fancy, a creation of the imagination of man, like gods and half-gods of ancient Greece. The old adver- who is the father of lies has always found the denial ruth very useful in his nefarious plans. When God to the object of His creating love, "In the day that eatest thereof thou shalt surely die," Satan is suc- ful in coming between man and God with a lie: "Yea, God said?... Ye shall not surely die." When a Cham- appears upon the scene to reconcile lost man and God by His cross, Satan appears again with a lie: s not necessary to take the hard way. Just fall down worship me and I will give you everything you t."

the course of the centuries Satan has been able to persuade some leader or other to deny every important point of God's revelation. Thus the divine origin of the Scriptures has been ridiculed, and the Book called not a miraculous gift of God but a wonderful creation of the mind of man. The fall of man has been described as an ancient myth, and even while man's own conscience has cried out in accusation against him, men have been persuaded to believe that if there is any divinity at all, it is resident in man himself. Every miracle recorded in the Word has been attacked and explained away, from the crossing of the Red Sea to the resurrection from the tomb in Joseph's garden. The old, bitter foe has done his best to make this world a gray and dismal place for us, a world without angels, without a kind and merciful Providence, without God and without hope. It is no wonder that he would try to convince us that Jesus never lived.

But the record is sure and convincing. "Brethren, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God," I John 4:1,2. Was that written by one who spoke academically of something of which he had no personal knowledge? Listen! This is the way he begins his message: "That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life . . . that which we have seen and heard declare we unto you" (I John 1:1-3).

It is arrant nonsense to deny that something happened at Bethlehem. It may not have happened on December 25—I believe we have only an arbitrary decision of the Church to thank for that date. Our calendar may even be off a matter of four years as far as the date of the event is concerned. But that something happened is as sure as any occurrence in all history. Can we look at fossil skeletons and deny that great animals now extinct once lived upon earth? Can we look at the flowers, even at midnight, and deny the existence of light? Can we look at our own minds and deny the existence of intelligence, or at our consciences and deny the existence of sin? Just so little can we look at the world today and deny that Christ came in the flesh.

I know that sin is still present with us. I am not trying to prove the advent of Christ by pointing to a perfect world. In some ways it may even seem to us that never in all recorded history has the human race reached a moral ebb tide as low as that beheld by our generation. It is typified by the use that is made of lying propaganda, wherein we seem to have out-Sataned Satan; by the belief that any lie can be given the status of truth if it is repeated often enough and brazenly enough—a belief that was held by Mussolini and Hitler and Lenin, and which some of our own politicians have not been above putting into practice.

But the fact that this is a wicked world does not prove that the Son of God has not visited us; it only proves that man in his stubborn rebellion has gone on insisting on

his own will instead of God's will. But in the very recognition in our hearts that the world is evil, there is recognition of the influence of Christ. How do we know it is an evil world, but by contrasting the things that are with the ideals and principles that the world heard from the lips of the Galilaean carpenter? It was from that land and that Man that a movement began some 1900 years ago that has encircled the earth. And though we are not yet able to say of the world what Julian the Apostate said in his day, "O Galilaean, Thou has conquered!" at least we can say this much, "O Galilaean, Thou hast made an impression on the world of man's thought and life that can never be erased." Certainly there was a birth at Bethlehem, and His name shall be called Wonderful. Our second thought goes on from there:

II

Heaven Was Interested in That Birth

That is evidenced in a number of ways. God may be said to be interested in the birth of any child. He who notes the sparrow's fall and has counted the hairs of our heads is certainly aware of any new life that enters into existence and is destined either for unending bliss or unending death. It is because heaven is interested in the human race, and every member of it, that heaven was interested in the birth at Bethlehem.

God's interest in man is seen in His self-revelation to man. It is written of God that on one occasion He said, "Shall I hide from Abraham that thing which I do?" So it has never been His intention to hide from His beloved creature the things He is doing and will do. He cast man out of Paradise, but not out of His heart. He ceased to talk with Adam in the garden, but He left His voice in man's heart. But in addition to that He has raised up men from time to time to speak in His name to their fellows. This is the voice of prophecy — speaking for God—and it will continue until our knowing in part and prophesying in part shall cease in the glorious revelations of the world to come.

If God then is interested for our sakes in that birth at Bethlehem, if that is, as we have said, the central point in history, then certainly God would not hide that very important thing which He would do from His people. Somewhere prophecy would leap up to some high point and as from afar would catch a glimpse of the glory of the opened heaven that dazzled the eyes of the startled shepherds. And so it was in fact. At first the glimpses of the coming event were brief and cryptic. There shall be a seed of the woman, to crush the serpent's head. There shall be a seed of Abraham in whom all nations of the earth shall be blessed. There shall be a son of David to sit upon the throne forever. And then in Isaiah the Spirit of the living God found an instrument perfect beyond others, and prophecy surged upward like a towering wave of the sea. "Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

Still higher surged the Spirit in Isaiah: "Surely hath borne our griefs and carried our sorrows; yet did esteem Him stricken, smitten of God and afflic But He was wounded for our transgressions, He bruised for our iniquities, the chastisement of our pe was upon Him, and with His stripes we are healed. we like sheep have gone astray, and the Lord hath on Him the iniquity of us all." Centuries later a l black man traveling cross-country and reading this of the prophet Isaiah, picked up a hitch-hiker and as him, "Of whom speaketh the prophet thus?" And Ph began at the same Scripture and preached unto Jesus.

There were other high points of prophecy, though n rose higher or shone brighter than that of Isaiah. Da said, "The God of heaven shall set up a kingdom wh shall never be destroyed." And Micah even named spot of the great event, saying, "And thou, Bethleh Ephratah, though thou be little among the thousands Judah, yet out of thee shall He come forth unto me t is to be Ruler in Israel,, whose goings forth have b from of old, from everlasting."

But prophecy ceased, and Israel was a dry grou Slowly the centuries passed, and the scribes pored o their dusty rolls, but nothing happened. In the hea of a few faithful ones the promise of the great King cherished, but for the most part it was forgotten. shall the unbelief of man make the faith of God of n effect? When the fullness of His time is come, God fulfill His Word. His trains are never late. While n go unseeing on their usual rounds of business and pl sure, of eating and drinking, marrying and giving in m riage, God's time draws near, and heaven draws n to earth, and angelic visitors begin to prepare the for an unusual event.

"There was in the days of Herod, the king of Juda a certain priest named Zacharias. . . . And there appea unto him an angel of the Lord, standing on the right s of the altar of incense." Thus the wondrous record gins with the story of the last and greatest of the pro ets of the Old Covenant, John the Baptist. "And in sixth month the angel Gabriel was sent from God t virgin espoused to a man named Joseph, and the virg name was Mary. . . . And the angel said unto her, F not, Mary, for thou hast found favor with God. And hold, thou shalt conceive in thy womb, and bring fo a son, and shalt call His name Jesus. He shall be gr and shall be called the Son of the Highest; and the L God shall give unto Him the throne of His father Da And He shall reign over the house of Jacob forever; of His kingdom there shall be no end."

Another angel appeared to Joseph with the same m sage. Over there in Herod's palace no preparations being made for the birth of a king. But heaven is gett ready for a celebration the like of which this earth never seen. There is joy before the angels of God, i said, over one sinner that repenteth. How much joy th must have been in heaven therefore as the time dr

r for the public announcement of the advent of the ior of all sinners.

n angel is sent to the shepherds, "and lo, the angel he Lord came upon them, and the glory of the Lord ne round about them, and they were sore afraid." as the angel makes his momentous announcement the Savior is born, suddenly it is as if the pent-up of our angelic older brothers cannot be contained in ven, as if the veil of darkness that normally shuts off other world from the sight of our mortal eyes is denly swept away, and a few Judaean shepherds are nted the privilege of looking deep into the glory which rwise only a few great prophets have been permitted ee in moments of rapture. "Suddenly there was with angel a multitude of the heavenly host, praising God saying, Glory to God in the highest, and on earth ce."

nd after the angels were gone away from them, and momentary glimpse of glory was withdrawn from world, heaven was still interested in that birth in hlehem. For prophecy continues, but on a higher l now in the New Covenant, since God hath in these times spoken unto us by His Son. And as there were hts of Old Testament prophecy that looked forward he coming event, so there are vantage points in New ament prophecy from which a clear view of the nt is seen in retrospect, and a clear interpretation n of its meaning. "Great is the mystery of godliness," the apostle Paul; "God was manifest in the flesh, ified in the Spirit, seen of angels, preached unto the tiles, believed on in the world, received up into y" (I Tim. 3:16). And St. John declares, "The Word made flesh and dwelt among us; and we beheld His y, the glory as of the only begotten of the Father, full race and truth." Truly heaven was interested in that h at Bethlehem and His name shall be called Wonder- That should open our eyes to the truth of the next nt:

III

There Must Have Been an Unusual Significance in the Child Born at Bethlehem

Many a great man has been born unheralded. In fact, as become almost an axiom with us in America that ave been born in a log cabin is a political asset, since many of our great leaders have had such a humble inauspicious beginning.

ut never in all history has there been such a com- ition of humble origin and magnificent display as at birth of Jesus. A little town was the scene, as Micah foretold. A lowly maid was the mother, for she said, ou hast regarded the low estate of Thine handmaid- And He who in His manhood had not where to lay head borrowed His first resting place from the cattle. nd yet about that stable heaven threw a glory that not been forgotten to this day. It is as if the Eternal e shouting to the preoccupied world of men, "Look, This is important!" Not only had angelic messengers been sent beforehand to Zacharias and to Mary and to Joseph, but other preparations had been made beforehand, too. Far to the West a Roman emperor, busy with plans for raising money, had issued a decree that all the world should be taxed. And far to the East men learned in the wisdom of the stars looked up with awe at a new star in the Western sky. So Mary and Joseph went to the ancestral town of David, their royal forebear, to be enrolled for the tax, and there the Child was born. And there the wise men from the East, guided by a light in the heavens and by an inner light in their hearts, found Him and laid at His feet presents appropriate for a newborn King.

Shall men accuse the Eternal and say, "We did not know. We were not warned of the great King's coming"? The Eternal may reply, "My Spirit spoke through my prophets for hundreds of years, telling you of His coming." If men persist and say, "But He came so unexpectedly, in such an obscure corner! How were we to know?" God may answer, "I set a light in the sky, and I sent my messengers out to announce His coming; and when He was born they rang all the bells of heaven. And who are you to say it was an obscure corner? Where the King is, there is the throne and the glory, though Rome and Babylon be far away."

In other ways, too, the significance of this Child was pointed out. When Mary visited Elizabeth, the unborn John leaped in the womb of his mother Elizabeth, thus fulfilling the promise the angel had made to Zacharias, "He shall be filled with the Holy Ghost even from his mother's womb"; and thus beginning, too, John's ministry, which was always to point to the Son of Mary and say, "Behold the Lamb of God that taketh away the sin of the world." When the Bethlehem Child was taken to the temple for the first time, there was a man there of whom it is written, "The Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ." When the Child was brought in, Simeon took Him up in his arms, raised his face to heaven and said, "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a Light to lighten the Gentiles and the Glory of Thy people Israel." And Joseph and His mother marveled. But Mary kept all these things in her heart.

The full significance of the Bethlehem birth was not at once apparent. That it was significant was evident to the shepherds, for the angel had said, "Unto you is born this day in the city of David a Savior which is Christ the Lord." His significance was clear also to Mary and Joseph, to whom the angel had said, "Ye shall call His name Jesus, for He shall save His people from their sins." His significance was known to Simeon, for he said, "Mine eyes have seen Thy salvation."

But who can look for wonderful things from a Babe in arms? The glory fades from the sky, the wise men depart, the star disappears, Mary and Joseph take the Child to Egypt, and the memory of the wonderful events accompanying His birth fades from the minds of those

who had seen and heard. The Child grows up in Nazareth, not a wonder-working Child, as some spurious "gospels" would have us believe, but one who "increased in wisdom" as well as in stature. "He made Himself of no reputation, took upon Him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, He humbled Himself."...There was an unusual significance in this Child of Mary, but it was not yet generally apparent.

IV

That Significance Became Apparent in His Life and Death

The years flowed uneventfully by, with only one recorded incident, the experience of the twelve-year-old Jesus in the temple, another memory for Mary to keep and ponder in her heart. And then finally He came to manhood, to the age when a priest of the Aaronic line took his office and began to offer sacrifice. And John the Baptist came to manhood, too, and in both of them the Spirit of God was stirring. The High Priest of the New Covenant must come to His office and offer His sacrifice, the one offering by which He was to perfect forever them that are sanctified.

The opening scene was the place by the river Jordan where John was baptizing. The dove descending, the voice from heaven, the strong testimony of John, "Behold the Lamb of God,"—thus did the drama begin. And the second scene is enacted in the wilderness where Jesus is driven by the Spirit to be tempted of the devil. "Yea, hath God said?" Satan had had great success with his method of casting doubt on the truth of God's Word back there when he was dealing with the first Adam. And now with the second Adam, the seed of the woman and the son of David, he tries the same method—"*If* thou art the Son of God,—*if* thou art the Son of God."

Who can be so bold and so presumptuous and so irreverent as to venture to say how and by what stages He who had been conscious of Himself as Jesus the carpenter now became conscious of Himself as Christ the Word? Here we do well to put off our shoes from off our feet, for the ground whereon we stand is holy ground. I cannot understand two natures in Christ, any more than I can understand three persons in the Godhead. I do not know how He, being in the form of God, could humble Himself, lay aside His divine glory, so that He who is the omniscient Word becomes ignorant; for certainly of one who increases in wisdom it must be said that he is comparatively ignorant. I have not the least comprehension of how He who has emptied Himself of His divine prerogatives for a time and for a purpose, can on occasion let divine power and glory shine through the outward appearing of His humanity.

But though I do not know how this can be, I do know that these very things are true. Never man spake as this Man. Never man showed authority as did this Man. "His name shall be called Wonderful," the prophet had said. To those who came to Him in their need, His name was indeed wonderful. To the sick and the suffering was the Sun of righteousness with healing in His wi To those whose hearts were heavy and whose eyes w wet with tears He came as the One who hath borne griefs and carried our sorrows, who came to com all that mourn, to give them beauty for ashes, the oil joy for mourning. To those who looked out from pri bars, either of their own making or the result of opp sion, He was the One who proclaimed liberty to captives and the opening of the prison to them that bound. To hearts bowed down with the weight of th own sins, the woman taken in adultery, the publican the tree, the thief on the cross, He was the Friend sinners. To those who wept for their dead He was resurrection and the life. To the leper He was cle ness, and to the demoniac sanity. By Him the poor the Gospel preached unto them, and in Him those w labored and were heavy laden found rest unto th souls. For nineteen hundred years no one who has co unto Him has been cast out, and by king and common master and slave, saint and sinner His name has be called wonderful.

We cannot understand the significance of Jesus' bi without listening to His own words on that point, a the words of His Spirit-filled apostles. Anything e falls short. Consider, for example, this statement by F ton Oursler in "The Greatest Story Ever Told";

> This is the story of Jesus...It is an attempt to t faithfully, just what the four Apostles, Matthew, Ma Luke, and John, assert to have happened in th thirty-three years of the life of Jesus...God, who h fashioned time and space in a clockwork of billions suns and stars and moons, in the form of His belov Son became a human being like ourselves...He w born in a stable and lived as a workingman and di on a cross. He came to show us how to live, not a few years, but eternally. He explained truths th would make our souls joyous and free. This is t story of Jesus—the greatest story ever told.

Notice that Oursler says that Jesus died on a cro and He also says that He came to show us how to li eternally. But he does not connect those two statemen Not so Jesus. He says that His death and our life a directly connected. "The bread that I will give is m flesh which I will give for the life of the world." (Jo 6:51). "I lay down my life for the sheep...No m taketh it from me, but I lay it down of myself. I ha power to lay it down and I have power to take it aga This commandment have I received of my Father" (Jo 10:18).

So then, according to Jesus, the purpose of His bir and His life finds its climax in His death. And so do H apostles speak also, who were personally instructed Him. Paul writes to the Romans, "God, sending His o Son in the likeness of sinful flesh, and for sin, co demned sin in the flesh" (Rom. 8:3). And Peter echo that statement in the words, "His own self bare our si in His own body on the tree, that we, being dead to si should live unto righteousness; by whose stripes ye we healed" (I Pet. 2:24).

But the clearest statements of the purpose of the

rnation are found in the Letter to the Hebrews. One is nd in the second chapter: "Forasmuch as the children e partakers of flesh and blood, He also Himself likese took part of the same, that through death He might stroy him who had the power of death, that is, the vil, and deliver them who through fear of death were their lifetime subject to bondage." He took our flesh l blood to die, that by dying He might destroy death l deliver us from bondage. The other one is in the tenth apter of Hebrews: "When He cometh into the world, saith, Sacrifice and offering Thou wouldst not, but ody hast Thou prepared me...Then said I, Lo, I come, the volume of the Book it is written of me) to do y will, O God...by the which will we are sanctified ough the offering of the body of Christ once for all." is is the significance of the birth at Bethlehem, then: od was in Christ, reconciling the world unto Himself, imputing their trespasses unto them...and hath made n to be sin for us who knew no sin, that we might be de the righteousness of God in Him" (II Cor. 5). And s name shall be called Wonderful.

There remains but one thing to add:

V

The Significant Birth of Jesus at Bethlehem Gives Us a Wonderful Revelation of God

We see something here of God's original purpose in ating man. For God's acts are not idle and capricious. must have had a purpose in the creation of Man. Man's and separation from God foil the purpose of creation. t when Christ comes into the world to reconcile lost n and God—and accomplishes that reconciliation—l as a result redeemed man is promised eternal life h God, that tells us something about God's original rpose. For, God being God, the original purpose and final result must be similar. In other words, God ated man to live in fellowship with Himself and oy the blessing of His love. For that is the result Christ's coming. "God," says Paul, "who is rich in rcy, for His great love wherewith He loved us, has sed us up with Christ, and made us sit with Him heavenly places, that in the ages to come He might w the exceeding riches of His grace in His kindness ard us through Christ Jesus" (Eph. 2).

We see something, too, of the wonderful love for us, unworthy creatures. I said at the beginning that the able of the prodigal son is a fine story because it ects something of the glory of Christmas. Something, not all. For in the parable the father lets the son go to far country, but he does nothing about it. The love hat father in the story is a symbol of the love where-h the heavenly Father welcomes back the sinner to home. But the love of God is far greater; for what prodigal's father could not do, God did. He followed beloved sons into the far country. God was in Christ, onciling the world unto Himself. Back in the Old tament there is the record of a patriarch who stled with the angel of the Lord in prayer; and it is written to his credit that at the end he panted, "I will not let Thee go except Thou bless me." In Christ God turns that right around and says to man, His beloved, "I will not let thee go. I have loved thee with an everlasting love and with lovingkindness have I drawn thee." God so loved the world!

We see something in the Christmas story, too, of the eternal plan of God for us. In Christ who came to the far country in search of us, and was not welcome here, we learn that we are welcome in the Father's house. It is not until we stand on Calvary underneath the cross, and on Olivet as Christ ascends to heaven, that we begin to understand the theology of Christmas. Not until then do we begin again to hear the angels sing in our lives; and it creates a nostalgic longing in our hearts—a longing that Augustine gave expression to when he said, "O God, Thou hast made us for Thyself, and our hearts cannot rest until they rest in Thee." Christ did that for us when He came into the world; "whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8). And His name shall be called Wonderful.

Let all the world acknowledge that His name is Wonderful. Even His enemies must acknowledge it. He may be despised and rejected of men, He may be spat upon and scourged, crowned with thorns and crucified, but He will rise again. His followers may be persecuted and pilloried, tortured and burned, His name their shame and their offence, but they will scratch their Christian symbols on the rock walls of the caves to which they are driven, they will creep through their underground passages and spread and thrive and multiply in the veins of the body politic, until the time comes when the enemies of the cross must cry out, "O Galilaean, Thou hast conquered." His meekness may be scorned by the philosophers of mastery and force, His precepts may be ground into the bloody dust of battlefields by dictators and supermen, but the day will come when the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bondman and every free man will hide themselves in the dens and rocks of the mountains and will say to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb, for the great day of His wrath is come and who shall be able to stand? For His head and His hairs are white like wool, as white as snow, and His eyes are as a flame of fire...and His countenance as the sun shineth in his strength. And He is clothed with a vesture dipped in blood, and His name is called the Word of God. And every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Let the redeemed of the Lord say also that His name is Wonderful. These are they who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Lo, they are a great multitude which no man can number, of

all nations and kindreds and peoples and tongues, who stand before the throne and before the Lamb, clothed with white robes and palms in their hands. And they sing a new song down the golden aisles of heaven: Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. He is Alpha and Omega, the beginning and the end; He is the Son of David and the Lion of the tribe of Judah; He is the Sun of righteousness and the Daystar from on high; He is the Way, the Truth and the Life, the Light of the world, the King of kings and Lord of lords. And there shall be no more cur but the throne of God and of the Lamb shall be the glorious city, and His servants shall serve Him. A they shall see His face, and His name shall be in th foreheads. And there shall be no night there, and th need no candle, neither light of the sun, for the glo of God doth lighten it, and the Lamb is the Light there

And His name shall be called Wonderful, Counsell the mighty God, the everlasting Father, the Prince Peace.

"The Bomb That Fell on America"

Five Years After Hiroshima

W. Rodemann

THE PROPHETS of old were not seldom the interpreters of current events in the light of eternity. We are living in the fifth year of the atomic age. The 6th of August, 1945, marks the greatest single man-made disaster in history. On the 6th of August, 1945, at 8:15 a.m. Hiroshima, a Japanese city of approximately 250,000 inhabitants, was destroyed by the first atom bomb ever dropped on a city, killing almost 100,000 people. Sixty scientists had implored the occupant of the White House in vain not to use it on men. Who wants to read what happened on yonder disastrous day may turn to John Hersey's famous report to which "The New Yorker" devoted its entire issue of August 31st, '45, and which since has been published in book form, telling the gripping story of six human beings who survived the explosion of the atom bomb.

But the bomb would not have been dropped on Hiroshima, if it had not been for "The Bomb that fell on America". What does this mean to you and to me? An outstanding American poet, Hermann Hagedorn, has ventured an interpretation in a powerful, highly dramatic poem, entitled "The Bomb that fell on America", about which a reviewer has remarked: "If I could command the American press for just one day, I would arrange to have every important paper print your epic narrative, its pictures of dismay, death and confusion, and its cloud-lifting vision of the better way...John Milton and John Bunyan would welcome it if they could come back for a visit to America." It has just appeared in a new, revised edition (Association Press, N.Y., 1950; $1.00). If this modest introduction succeeds in arousing the interest of my readers, my efforts will be highly rewarded.

Our prophetic poem as it was first published in 1946 was dedicated "to all those throughout the world—of whatever race, class, caste, color, religion or creed, 'barbarian, Scythian, bond or free'—who are seeing wh is required of their nations and their communities, th homes and their own lives, if man is to be master of t atom; and are doing something about it." And then opens its dramatic portals:

A bomb fell on Hiroshima .....
But this was no bomb like other bombs.
It destroyed every house within a radius of two mil and killed upward of one hundred thousand hum beings.

Burial-squads picked up fifty thousand from t streets but as many thousands more they never fou at all.

They were a part of the cloud of dust and debris th boiled up over the city, eight miles high, a part of t black rain that fell ten century-long minutes aft the bomb burst.

The wind that stirs the air from east to west, fro north to south, carries on its wings all that remai of them.

They are forever adrift over Hiroshima, as particl of the steel tower, vaporized when the scientis set off a test-bomb, are forever adrift over New Mexic They did not die as others have died when the bom fell—gory messes to be collected and dumped in ca by mopping-up crews in gas masks.

They did not die as anyone before them has died.
They dissolved, they evaporated,
One second, flesh and bone, sinew and blood a brain; the next, microscopic atoms adrift over Hir shima.

God be with that in them which no bomb can reac God be with that in us which is life and seeks dividend from death.

In ancient words, lost and forgotten words: God have mercy on their souls!
God have mercy on ours!
cause
The bomb that fell on Hiroshima fell on America too.
It fell on people.
Not a few hundred thousand only, but one hundred and thirty-five million.
It did not set them afloat over New York, Kansas City or Los Angeles.
But it set them afloat on currents of chance which no man may navigate or know the direction of.

Lay your ear to the ground and hear people talk: "We got the power now. We can run the world!" Oh, yea? How long?
You can't keep a secret as big as that.
A spy may steal it or a traitor sell it. What then?
Scientists in other countries may find it, as we did. We ain't got all the brains.
The experts give us five years. What then?
We have sowed the wind and we shall reap the whirlwind!
Listen! The voice of the whirlwind:

"Choose ye, this day! Life or death?
Choose, America! Choose, Europe!
Choose, Asia and Africa! Choose, choose, choose!"

Who loosed this terror upon mankind? We know, and the world knows.
It is America, the idealist among the nations. The people with the great humanitarian dream, the friend of the underdog, the protector against persecutions and atrocities, the supporter of the Hague and Geneva conventions, the father of the Kellogg Pact, the lover of peace.....
The people who protested to Japan against the bombing of Nanking and appealed to the European powers not to bomb civilians.
The people who cry out against empire and the rule of the mighty over subject races.
America that has never turned her heart from any appeal to help the destitute in Europe or Asia.
America loosed the bomb that killed a hundred thousand people in Hiroshima and shook the foundations of the world.
Close your eyes, and share in the glory of the brain of man.

Heavy clouds hang over New Mexico and rain is falling.
Lightning strikes fiercely across the sky; thunder rolls.
The old gods seem to know what is coming and are fighting for their own.
On a steel tower, a hundred feet high, the Thing lies like a ball in a cup.
Six miles away in the desert, the shelter which is the control camp hangs suspended in time and space.

At the main observation point, on high ground, four miles farther out, a large group is waiting. A man takes out his watch for the hundredth time in a hundred minutes.

"Zero minus twenty," comes a voice from the radio. That's Allison, director of the Metallurgical Laboratory at Chicago.
Hours seem to go by. "Zero minus nineteen," comes the voice.
You know that two billion dollars have been spent to prepare for this moment. You know that, if the experiment is successful, you are in at the birth of a new age. Atomic energy!
For two generations men have dreamed of some day capturing it for the service of mankind.
And here it is! Here, if the experiment succeeds, here atomic energy is! "Zero minus eighteen," comes the voice from the radio....."Zero minus seventeen!"
Is it possible that you heard right? Only one minute since eighteen?
It seemed a week.
Some of these scientists have been in Germany, and were Jews, and the Nazis had exiled them, exiling with them their best hope for achieving their dreams of world domination.
"Zero minus sixteen!"
"Zero minus fifteen!"
"Zero minus fourteen!"
"Zero minus thirteen!"
An awful lot of self-forgetfulness and plain hard grind had gone to evolve that Great God It, as everyone called it.
And now it was having its test here in the New Mexico desert, at five-thirty of a rainy mid-july morning.
You are not accustomed to pray, but you pray.
"Zero minus twelve!"
This thing gives mankind the power to commit suicide, even to blow up the earth!
You don't wonder that two or three of the scientists, invited to take part in the project, declined.
You are not sure you don't wish that you yourself had declined.
You will not forget the growing heaviness of your own heart.
"Zero minus eleven!"
You wonder what the great God is doing to Allison's watch. Minutes have never been that long before.
You standing here in the New Mexico desert, are standing at the deathbed of an age.
Zero minus ten!"
How old Leonardo would have loved being here on this New Mexico hill top! He would have understood what it's all about, that old boy, four centuries back!
"Zero minus nine!"
All creation seems to be waiting...waiting...waiting interminably, waiting for the supreme moment of human history, separating man whose world is the earth, from man whose world is the universe.
You hold your breath and for no reason think of shepherds watching their flocks, and of wise men in another desert, waiting too for a blazing light.

and Christ referred him to the mystery of all mysteries: Rebirth in Unconditional Surrender? The slogan of yonder group—whether it is always transformed into life and action is not for us to decide—does not denote an "Umwertung aller Werte" (a revaluation of all values), but a timely recoinage of old values.

I stood on Old World streets, amid ruins and rubble, and living ruins, and breathing rubble
that spoke like rain on ashes:
"War, and again war! Once a generation. Marching millions.
Cheers and tears at the railroad stations.
Crutches and coffins for the trip back!
Houses blown into dust. Cities and nations blown into dust.
Shadows on shadowy streets picking over garbage-cans.
Love for sale for a cigarette. Once a generation!
Idiocy, idiocy! Everything is idiocy!
Life is a fraud. God is a fraud. There is no good but Evil!"
The wail died in wild laughter and, through sobbing to break your heart,
Voices, impassioned and urgent, rang through the dark:
"Give me shelter! Give me my home again! Give me love! Give me a country! Give me a leader! Give me a purpose! Give me hope!"
Measured and still, through the tumult, the voice of the European conscience spoke to my conscience:
"We could deal with Today if a thousand years were not rising about us and clawing at us with their long nails."
"Lord," I cried, "these people are as my own. What can I do?"
"Change," said the Lord.
Tick-tock, tick-tock, said the clock. "Zero minus . . ." said Death.
I stood on the streets of Asia, by a bombed temple, and heard from behind a broken wall, a lute and a broken voice: "Oh, timelessness!"
I was caught in the flowing of millions, the clatter of brittle words:

"Give me food! Give me shelter!
Give me my farm! Give me my village!
Give me the tombs of my ancestors!
Give me the world I knew!"

From East and West, in a hundred tongues, one despairing wail, rising like smoke from the embers of gutted homes:

"Give me order! Give me peace!
Give me days that flow, one out of the other, as they did once!
Give me a chance to save my children from violent death.
Lift from my heart this terrible burden of fear!"

"Lord!" I cried. "It is all mankind pleading!"
"Mankind is people," said the Lord.
"Think of mankind as people, and you will know what to do."
"Zero minus . . ." said Death. "Zero minus . . ."
Up the free highway of the world I saw a salesm
striding, a satchel in each hand:
"Baloney! I know what you want!
Individualism. Freedom to struggle.
Freedom to get! Oaks out of acorns!
Ease, opportunity, money!
Money, like water from a tap!
Money, like water from the clouds!
Money, like water from a mountain!
Money that buys food, houses, motor-cars, . . .
Money that buys power! Money that buys love!"
A voice, and another voice, and a tumult of voic
"Security is things!" "Freedom is security." "The St
is security."
From the depths and the heights of life, antiphon
voices:
"In change is security!
In change, and the will of God.
In change is freedom!
In change, under the guidance of God.
In change is opportunity!
In change, and your neighbor's need.
In change is power!
In change, the splitting of the ego."
Voices from the East and from the West cry
"Bombs, bombs, and more bombs! Swifter, swifter c
riers of destruction. Get the war-plants ready!"
Voices . . . East and West, North and South:
"Run for cover! The end is upon us!
The air we breathe will press in, and poison us.
The dust, even the dust, will rise up to slaughter
Where shall we hide?"
The scientists in the desert:
"What have we done in our vainglory?
Seeking to rival God, what have we done?"
Tick-tock, tick-tock, said the clock.
"Zero minus . . ." said Death.
Ten million bodies swept in mad panic over me.
And as I died to sight and sound I saw, standing up
the parapet of heaven, the stars, and heard them ta
through sighs.
"It is the death-throes of Sister Earth," said one.
"There will be a burst of fire and a ribbon of sparks
said another, "and Sister Earth will cease to be."
"It has happened before," said a third; "it will happ
again.
It is sad when a star dies, a star that is so young."
And the voice of the wind I heard, the icy wind, th
blows between the worlds:
"Choose ye this day! Life or Death?
Choose, America! Choose, Europe!
Choose, Africa and Asia!
Choose, choose, choose!"

And is it so difficult?

"There was a prophet once," said the Lord, "who w
caught in a tight place.
He was a threat to his country's enemies. . . .
They cornered him where the mountains met the pla
There they were, spread out, far as your eye could s

The prophet's helper was afraid. But the prophet prayed, 'Lord, open this man's eyes, so he may see that they with us are more than those with them.'

The young man's eyes were opened. Sure enough, there they were!—

The hillsides covered with them—horsemen, chariots, spears!

The hostile hosts were captured and led into camp, and fed, and sent back home. They were returned."

I took a deep breath. "That was a miracle!"

"The hillsides," the Lord answered, "are always packed with My horsemen, My chariots, My spears. You humans just have cinders in your eyes, so you can't see them!

You now, little man, you think you're the only atom that's had his nucleus cracked, and the power set free. There is power being released in cities and villages from New York to Calcutta.

Power, that the enemy, in his proud advance, would flee in panic from, if men could only see it for what it is, and set it to work:

Power, to make men face themselves and the evil in their hearts;

Power to cleanse their hearts, and make them cleansers of nations;

Power, attracting power, in infinite progression, changing men and institutions, changing governors and governments, changing nations, changing the world!"

It seemed to me that the ceiling of heavens rose and infinite space pushed out into new dimensions.

"There are nuclei being split," said the Lord, "in the great and the obscure, the simple and the wise, and no man shall tell how deep, or how far the chain reactions may go."

I felt my heart beginning to beat quick.

"I get it!" I cried. "The hillsides, the chariots, the spears!"

And also "you have a specific job in a specific plan."

"Whose plan?" I asked suspiciously.

"Mine," he replied, very quietly.

I could guess the kind of plan that the Lord would have.

"I'm an individualist," I said. "I have to make my own plans."

The Lord looked at me, and through me.

"I find I give a dozen people an idea, and none of them ever gets the whole of it.

Each gets a part, according to what his experience has prepared him to take.

But together—together—they may get it all.

A handful of men," he went on, "working together, destroyed a city, and killed thousands.

Why not a different handful, revitalizing cities, and waking millions to life?

White and black, together, red and yellow and brown.

I see a revolution coming, a revolution—hear it!—born not of hate but of love!

A revolution—dream it!—not of systems changed but of lives changed!

A revolution—make it!—not of self-will first but of God first.

And a new world, a new world, rising out of a million new hearts!"

However the Eternal meets with the opposition of Moses, "Send whom thou wilt, Lord," in very modern terminology of a modern mind, "Preferring glaciers to earthquakes, evolution to revolution." But the creature of dust and ashes is reminded: "When there's some stubborn Gomorrah I want to change, an earthquake gets farther faster."

"Change!" the stars seemed to shout, and "Change!" the earth echoed.

"Change!" cried the wind that blows between the worlds, and "Change!" something, way down in my own heart, said.

But "From Athens to Jerusalem"—to speak with the "Russian Kierkegaard," Leo Shestov, is a long way.

"Why does it have to be me?

Now, Lord, I ask you—What would people say?

You know. 'Do-gooder.' 'Fanatic.' I'd lose my friends. My influence in the best circles. I'd split my church. My wife wouldn't like it. My children would say I was balmy.

No, Lord. It's not my game. I wouldn't know how."

Silence uttered the words that the Lord withheld. When at last he spoke, His voice came from the heights, beyond all heights, the voice of judgment and summons:

"What-has-been and What-may-be, instruct this shallow heart."

The Lord He lifted me up, and the Lord He set me down. In a withered city He set me down, a city of ghosts, pointing accusing fingers, accusing fingers at me.

"Face, if you can," said the Lord, "the dead of Hiroshima."

I fled, shrieking.

"Cain, Cain, where is your brother?"

The words were the Lord's, out of the seas and the mountains: "Cain, Cain, your brother?"

"Not Cain! No, No! Not I!"

"Who else?" said the Lord. "Between earth and heaven, who else?"

Again He lifted me up, again He set me down.

In a desert, He set me down, as once, when He laid my heart beside Another's, and I saw it for what it was. That desert was dark as the darkest of earth's waste places, but this was black as man's dead hope, and wild as their despair; and *at my feet a cross, a bare cross, lay; there, at my feet, a cross.*

I choked, I shook, I wept. "Why, Lord, I? In this place?"

"To show you the world that will be, unless you make it otherwise.

The world that will be?

Shards and fragments, rubble and poisoned winds."

"Shards and fragments," I repeated and kept repeating, "rubble and poisoned winds," over and over, hearing

through my own words, those others: "Cain, where is your brother?"
"The cross?" I gasped. "For whom, the cross?"
The Lord seemed to envelop me and, without His saying, I knew for whom the cross was, who was to carry it, and to be nailed upon it, suffer, and die, and live.
"Lord, who am I, that I . . ." The faint words faltered.
The Lord's voice was a father's, tender and strong: "You are nobody, and you are a multitude. You are nobody, and you are all men who have laid their hands in Mine."
The ruins before me heaved like a human thing, heaved and tossed, and moaned like a man dying.
"Cain, Cain, your brother?". ."Fragments and poisoned winds."
I bent, and put my shoulder under the cross.
Daybreak came to the East, and day spred over the West. I heard a Voice speaking my name, and there, beside me in the morning's deepening light, stood One whom I had seen upon a cross in a dark desert; and I knew, henceforth, He would be always at my side, and I, guided, accompanied, upheld, made strong, would somehow bring the nations to His feet.
Love seemed to pour upon the earth like rain.
The thirsty earth drank; and from high beyond my seeing, all who live or have ever lived in time, or beyond time, sang together the song of God's assurance, and man's hope:

"There Is Power In The Human Soul
When You Break Through And Set It Free.
Like The Power Of The Atom,
More Powerful Than The Atom,
It Can Control The Atom,
The Only Thing In The World That Can.
I Told You That The Atom Is The Greatest
Force In The World Save One.
That One Is The Human Soul!"

the human soul having found herself at the foot of th cross.

In the same year in which the "Übermensch" (supe man), Nietzsche, who had signed his last letters wit "Antichrist," was seized with the night of madness, the died in Moscow the great Russian philosopher Vladim Solovyev, who had dreamt of a Europe—united unde the cross. Again: "In hoc signo vinces!" His last word were: "Love every nation like your own."

May the church also remember Walter Rauscher busch's reminder in "Christianity and the Social Crisis" "The church has aided in mitigating the suffering en tailed by war through the Red Cross conventions an otherwise, but it has never yet turned more than a frag ment of its moral force against war as such."

Whither bound? The year 1949 was not only marke by the bicentennial of Goethe's birth, but also by th centennial of Sweden's "spiritual revolutionary," Augus Strindberg, who years ago had been summoned by th Supreme Court to answer an accusation of blasphemy And now, according to his last will, his last resting plac is marked—by a huge black cross with an inscriptio conveying his final message to posterity. How does i read? "Ave, Crux, Spes Unica!" Be greeted, oh cross thou only hope!

"My Utmost for His Highest!"

Keep Thyself Pure

A Sermon on Genesis 39:1-9

Fred K. Bernlohr

IS THERE a legitimate double standard of morality? Is chastity outmoded? Do moral standards change with the times? Does the will of the majority determine the ethical standards of society?

These questions are being asked by our people and even though we as Lutheran pastors answer these issues by turning to the sole source and norm of all matters of faith and life, the Bible, we dare not assume all our people are doing likewise.

We must know the thinking of our time if we are to know the thinking of our people, and if we are going to be able to answer the doubts that are in their minds. Especially is this true of our young people whose receptive and idealistic minds can be moulded by every will-of-the-wisp thought that comes along.

And what are our young people reading?

At least two nationally circulated magazines have asked in recent issues whether or not our system of mor ality is outmoded. A third article takes the viewpoin that pyschiatrists and marriage counsellors believe there is little harm to those who do indulge in pre-marital re lationships, and some even argue it would be better no to teach the morality of the Bible. They argue that when people break the moral principles of the Bible they thus have a guilty conscience whereas these modern experts say that they are really only doing the natural thing.

In view of this thinking now in vogue, it behooves al of us who have anything to do with the training of youth parents, Sunday school teachers and pastors, to speak convincingly concerning God's will for us in this important area of morality. We must realize the day of false modesty is gone whether for good or for evil.

Therefore God speaks to us in our text through Joseph nd says, "How can I do this great wickedness and sin gainst God," and through Paul in his letter to Timothy od warns us positively to

KEEP THYSELF PURE

Today, let us consider the necessity for every Christian take this advice seriously. We must keep ourselves ure:

I. though temptation haunts us all,
II. though the majority scoff at the warning
III. to avoid the tragic consequences of immorality
IV. by following the example of Joseph.

I.

First we must keep ourselves pure though temptation aunts us all.

No temptation is any more universal than that experinced by Joseph in our text for today. The sexual urge vith which God here deals is one of the most basic drives n human life. God who made us male and female implanted in the normal individual the desire for the opposite sex. His intent was for the man to admire those ualities of the woman which he lacks—her kindness nd gentleness, understanding and sympathy—and for he woman to admire those qualities in the man which he lacks—his physique, logical reasoning and ability to make up his mind. As God made a difference in the odies of the two sexes so He made a difference in their ssential natures. Each has what the other lacks and esires. Neither is complete without the other.

God placed this desire in mankind to accomplish his urpose given to Adam and Eve: "Be fruitful and multiply." Thus the Lord said to Adam: "It is not good that an should live alone. I will create a helpmeet for thee." When marriage lives up to this ideal plan ordained by God we can say with the writer to the Hebrews, "Marriage is honorable and the bed undefiled." So honorable marriage that it has been likened to the relationship xisting between Christ and the Church wherein Christ the bridegroom and the Church His bride.

Marriage then is the ideal relationship toward which ve must all strive. But before marriage is practicable here is an interim when we are bombarded on every and by temptation similar to that of Joseph. Probably one of us has had the experience of being pursued daily y a sex-starved female like Potiphar's wife, but all of us who are normal have had the real temptation to break he sixth commandment. We cannot escape temptation we are not blind, for it is all about us. No divine gift as been so exploited and commercialized as that of sex.

God has said, "As a man thinketh in his heart so is he," nd "out of the heart proceed evil thoughts, murders, dulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." And the window through which the heart sees temptation is the eye, which cannot escape the indecent all about.

The most common advertising used on billboards, calendars, front covers of magazines and books is the scantily clad female form. Models make millions annually posing for such pictures.

The content of books and magazines cater to the same trend. Just count the number of times the word "sex" occurs in titles of articles and books and note how frequently immorality is glorified or at least condoned.

In how many homes are such suggestive magazines found more frequently than Christian literature?

Such suggestiveness is the only thing many movies have to offer. The bolder and more suggestive the pictures the greater the box-office appeal. One picture with no other claim to fame than that it featured a sensuous actress in a revealing attire has played before an estimated three-fourths of the population of the United States.

Book publishers are just as guilty. Books kept off our library shelves not long ago are now available in cheap editions with lurid covers to attract the young. To read their titles is to know their contents. Books of the confession type, frankly glorifying indecency, fill young minds with mental pictures which arouse unwholesome desires. Novels which are best sellers outside the religious field have in recent years been filled with condoned adulteries, deceptions and infidelities. Dr. Poling of the *Christian Herald* says of these books: "Since World War I the volume of evil literature in the United States has been a rising tide. Now the 'amber' stream has become a flood that threatens America. Always there have been indecencies in print but until our time reputable publishers did not prospect this 'pay dirt.' Today the proudest names and most distinguished houses vie with each other to get into money. . . . These foul printed things lower the reading standards of a great people, inspire moronic minds to commit crimes and promote delinquency of every sort."

Worse still is the fact that many books dealing with the most intimate relations of marriage, are for sale in every town of the land at prices that the average high school student can afford. These books might be of some value to married couples but will do only positive harm to young people who purchase them.

Nor can we overlook the trend in women's fashions which has contributed to the pattern of impurity. Two officials of the Pittsburgh police department blame many crimes against young women on the suggestive attire worn by those women. Observation of receding necklines and strapless evening gowns makes me think St. Paul would say again today: "I will, therefore, that women adorn themselves in modest apparel."

These are a few of the many temptations that haunt us all. We must keep ourselves pure by avoiding these things whenever possible and when impossible by not permitting our minds to dwell on them but channel our thinking down constructive and wholesome avenues of thought.

II

Secondly, we must work hard at and strive daily to keep ourselves pure even though the vast majority of people in the United States scoff at the warning.

There are many people today—those advocates of a double standard of morality who would maintain Joseph was foolish for not letting nature take its course. They would argue he had time to be faithful to one wife after marriage, but now as a single man why not seek a release for his inherent drives?

Already I have referred to some thinking in magazines that hints toward such a philosophy. You say that I am wrong, that the majority of people are moral. Now let me remind you of some facts that prove this statement.

All of us are familiar with Prof. Alfred C. Kinsey of Indiana University. He interviewed 12,000 males and reported the following shocking facts in his book, *The Sexual Behaviour of the Human Male:* 73% of boys 20 years of age had sexual intercourse; 86% of men engage in premarital intercourse; 30-45% of men engage in extramarital intercourse.

These figures seem a bit high to many, however, a few years in the armed services, associating with men outside the restraining influence of home and community quickly convince the most skeptical of the plausibility of the figures.

Furthermore, the scientific accuracy of the facts is not as important to us as pastors as the fact that they have become common knowledge.

This report makes it possible for adolescents to believe that what they have been told was abominable is actually respectable. It is a tragedy to see youth taken in by such illogical reasoning.

If right and wrong are determined by public approval, by the will of the majority, then there's nothing intrinsically wrong with abnormal sexual behavior. But how foolish that argument is. On that basis almost anything can be proved moral and right. The majority of North Koreans felt their aggression justified. The majority of the South Koreans did not think so and resisted it. Both groups cannot be right. The point is that rightness and wrongness can only be determined by God's eternal standards.

We must speak plainly to our young people on this matter, and point out what God's will is for them.

The Social Committee of Canadian Council of Churches has requested the newspapers to refrain altogether from publicizing Dr. Kinsey's newest book, *The Sexual Behaviour of the Human Female,* arguing that too common knowledge breeds contempt. They claim that "the pendulum has swung too far from the public and private taboos placed upon sex information some decades ago." However, that step is ten years too late. History proves that once a social taboo is overcome it cannot be restored. Our people will get the facts somehow, so we must meet them in the open. If there is this wide gap between our avowed social standards and actual practice, then it has special significance to the Church whose task it is to set standards of human conducts.

Perhaps the late Dr. Walter Maier has been unjustl criticized for speaking out too frequently and vehement against increasing immorality and divorce in this cou try! Certainly the majority today who scoff at the war ing to "keep thyself pure" must be made to see the foll of their ways.

III

Thirdly, what evil results can be expected to follo those who ignore the admonition to purity?

First of all, divorce. This misguided will of the ma jority is even finding its way into the divorce courts. judge some time ago granted a divorce to a man wh found his wife had been unfaithful before marriage eve though he admitted guilt on the same offense. The cou argued that women are expected to be virgins befor marriage whereas men are expected to be more ex perienced in such matters. It is because of this tren toward general acceptance of a double moral standar that there has been a movement in many large cities to ward legalization of "red light" districts to cut down o sex crimes.

With sociologists reporting somewhere between 33% and 50% of the marriages now being contracted ar doomed to end in the divorce courts, it is not surprisin that Dr. Kinsey finds that 30% to 45% of our marrie men engage in extra-marital intercourse. With adulter grounds for divorce in almost every state this presen divorce trend with its accompanying evils seems to fin its impetus in the realm of morality. In attacking th divorce question, why should we not level our sights a the area most logically the crux of so many divorce case unfaithfulness?

The second result of immorality is the unwed mothe She is not uncommon in any community. Last year I ha the privilege of preaching one Sunday afternoon at th Florence Crittendon Home. The twenty-five youn mothers-to-be were pathetic sights to behold. Tear filled the eyes of some as I attempted to bring them con solation in the redeeming love of God as manifested i Christ Jesus. It seemed to me that many were trul repentant, that they had suffered much for their guil and that God was extending His loving arms offerin complete forgiveness. However, society will never for get and they will be marked as adulteresses the remain der of their lives, finding it difficult to resume a norma life.

Even as ordained ministers we will be subject to temp tations. Only two weeks ago in the *Columbus Citizen* I read of a twenty-nine-year-old married evangelist fro Minnesota who went berserk, ran off with an eighteen year-old high school girl, and after a weekend in motel and hotels was arrested for contributing to juvenile de linquency. What a disgrace to the clergy. I pray it ma not happen to any of us.

Thirdly, I think there may be some correlation betwee the large number of mental breakdowns and immorality This much is certainly true: immoral relationships ar clandestine and furtive. As such they are full of fear and

ad to guilty consciences, which is the first step toward neurosis and, if the matter is not confessed to and forven by God, it may lead to a psychosis. Thus an invidual may begin by rebelling against the stuffy old reious customs of society and end up a patient in a psyiatric ward of a state mental hospital.

Therefore the man or woman who violates God's will turning back to the jungle and undermining every luable advance of civilization. In that direction lie oken homes, deserted children, venereal disease, disusionment, deterioration of character and morals, illetimacy, vulgarity and shame.

Christian young people do not want to follow the owd. Rather we want to avoid sinning against the kth commandment, we want to "keep ourselves pure" d our text gives us a help in that direction.

IV

We want to keep ourselves pure by following the exnple of Joseph.

"How can I do this great wickedness and sin against od?" was Joseph's reply to temptation.

You may say Joseph's temptation was not as great as mptation today, but I believe evidence is quite to the ntrary for four reasons.

First Joseph was perfectly normal as evidenced by his arriage later to an Egyptian girl, and their family.

Secondly, Joseph did not have the restraining influce of the ten commandments which had not appeared mankind at this point in history. He had only the oral law written in his own heart.

Thirdly, the environment from which Joseph came was ossly wicked, abounding in immorality. The Bible tesies to this fact conclusively. The preceding chapter of enesis, chapter 38, tells of Judah's shameful relations ith Tamar the Canaanite girl.

Fourthly, the environment of Egypt was manifestly icked. While adultery was not condoned, nevertheless tant secular records indicate adultery flourished as a mmon practice.

In spite of all this and the actual opportunity in Potiar's vacated house to succumb to the wiles of his wife, seph, by the help of Almighty God, who on countless casions directed his destiny, refused to be tempted. He realized that giving in to temptation would have meant violating the trust he had in himself, the trust Potiphar had in him, and, most important, the trust God had in him.

This is but one of the many examples in Joseph's life of his desire to be righteous in all phases of his life. In all he said and thought and did Joseph strove mightily to be moral and upright, straightforward and honest.

Before marriage he accomplished this by channeling his youthful vigor and excess energy into constructive tasks.

Normal young people have temptations and desires similar to Joseph. Our problems are similar to the one he faced in our text.

However, we have an advantage in that we have the whole counsel of God, the whole Bible which clearly sets forth God's will in this important matter. When tempted, we would do well to take heed to Joseph's words, "How can I do this great wickedness and sin against God?" and channel our excess energy into studies, music, athletics and all sorts of constructive avocations. Then, to follow Joseph's example still further, when the right girl and the right time arrives, enter upon marriage and establish a family. That was Joseph's way and that is God's way for the normal person. Marriage is no sinecure. It may not be meant for all here today. But this I will say, the person who goes through life without knowing the pleasures and responsibilities of marriage and a family is like a small boy who has attended a circus and spent all his money on peanuts, popcorn and pink lemonade and so missed the big show.

Finally, then, in addition to Joseph's advice we listen to the words of Paul, "Keep thyself pure" ringing in our ears.

Keep thyself pure even though temptation haunts us all.
Keep thyself pure though the majority scoff at God's warning.
Keep thyself pure to avoid the tragic consequences of immorality.
Keep thyself pure by following the example of Joseph.

Following Joseph's example has been a real struggle for the human race. Some who were children of God have fallen like David, who failed to meet temptation successfully. When we are lured by such sins, may we hear our Lord in every such hour, saying, "Watch and pray, lest ye enter into temptation." Amen.

The Reader's Viewpoint

r:

Today is Armistice Day in the year of our Lord, nineteen ndred and fifty. It is a fitting day on which to turn our oughts to that most important problem — Peace in the orld. Just this morning a radio news commentator stated at there are many of those in high places of our Governent who believe that the only road to peace is through the edium of increasing our armaments. Surely that is not the lution to this great problem! It has been tried many times in the past and ALWAYS failed. We should also give consideration to the statement made by Napoleon to the Czar Alexander at Tilsit on June 22, 1807: "If they want peace, nations should avoid the pin-pricks that precede cannon-shots."

But probably the most significant and best statement on the subject of peace and war is that made by a woman of a former enemy country—Miss Michi Kawai—a Japanese Y. W. C. A. worker, who prepared the service pamphlet: "Faith

For OUR Time," which was used by millions of American women throughout the United States on the World Day of Prayer, Feb. 24, 1949. She wrote:

"No one can legislate peace for the world if those in it are not at peace with themselves; no one can arouse strife in the world if each man is at peace first with God, then with himself.

"Peace is in our hearts and NOT IN OUR MILITARY MIGHT: PEACE IS IN STRENGTH OF SPIRIT AND NOT IN WEAPONS: PEACE IS WITHIN, AND NOT WITHOUT!"

Because the world has not found peace, there are those of cynical mind and those of discouraged heart who say that Christianity has failed, that religion has failed, that idealism has failed, and even that God has failed. And to all such let it be said that if a man dies because he refuses to do what the physician prescribes, it does not prove that the physician was wrong. Long ago the Great Physician prescribed for all the ills of the world. And because we have taken the prescription only lightly, if at all, it appears that we shall have to take the consequences in other and more drastic ways.

Possibly some figures dealing with the centuries of war may get the people to thinking and helping to insure world peace:

From 1496 B. C. to 1861 A. D.—a period of 3,337 years—the civilized world has enjoyed general peace during only 227 of those years!

In the 460 years from 1470 to 1939 the world saw a total of 278 armed international conflicts meriting the legal description of war. This number does not include ordinary rebellions, punitive expeditions by large against small states, or armed interventions of only a few months' duration. Were such struggles added to the list, the total would be more than ten times 278. The average length of these wars was four years, and the average number of participating countries increased with each passing century.

Most of the great powers have been engaged in milit conflict during more than half of the years comprising past five centuries. Great Britain was involved in 78 of 278 contests mentioned. France participated in 71, Spain 64, and Russia in 61. Austria was a party to 52 major c flicts. Prussia, which had little international importa until after 1700, fought 23 times. The United States in short history has been involved in 8 wars, not counting fight against the Barbary pirates or the hundred or m military campaigns that were waged against the Indians.

In the 325 years from 1600 to 1925 the five great powers Europe—Great Britain, France, Germany, Austria, and R sia—suffered an average loss of 4,000 service men per w as a direct result of war!

Under these circumstances one wonders why we still p sist in thinking of peace as a normal condition of human lations. If relative lengths of time are any indicator of n malcy and abnormalcy, then the normal status of most co tries in the past would seem to have been one of war!

The Ten Commandments have not failed, but men h failed to give them place in their lives, and for this fail of ours—NOT God's nor of His principles—are we to s stitute the might of arms, machines of destruction, the trigues of statesmen, the promises of despots and dictat the rule of force, the slaying of men, the banishment of fr dom, and the death of security! May the Lord help us a all men of good will to believe and observe those princip which have always brought peace and happiness, before are brought low by those forces which have always de misery and destruction.

Maybe it is time for the WOMEN of America to speak for peace—before it is too late! AND SURELY THE YOU OF THE WORLD HAVE A DUTY TOO TO SPEAK UP F PEACE!

Sincerely yours,
John F. Palm

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Twenty-seven new subscriptions received since the Conference.

BOOK REVIEWS

y the Obedience of One. Augsburg Publishing House. 340 pages. $2.75.

Editor Dell closed an editorial on Lutheran gains in the ctober *Lutheran Outlook* with the statement: "Perhaps we ould all study the Evangelical Lutheran Church's methods evangelism or learn to emulate her zeal." I suggest that e start be made with "By the Obedience of One." For if is book of thirty-four sermons, by as many pastors of the vangelical Lutheran Church, is a cross section of what is ing preached in their churches one can understand the eady growth of that church body. There is nothing to incate that these pastors are top drawer men, the addresses ven seem to indicate that they are from all sections of the untry.

"By the Obedience of One" is a collection of thirty-four e-Lenten and Lenten sermons, all of them based on Gosl texts. There are three each for Septuagesima, Sexagesima d Quinquagesima Sundays, for the five Sundays in Lent well as Holy Thursday and Easter. There is one sermon f Good Friday. And good sermons they are, modern in the nse that they are timely, facing the vital problems of today. his probably is not the place to discuss the dictum of our thers that a sermon must exhaust the text. They probably ver did it themselves—although they preached for an ur or more—neither can a modern sermon of two thousand rds begin to do that. In that sense these sermons perhaps ould not please our fathers, yet they are sparkling and ive, written to fit today. In these days of so much mediocre eaching these sermons are excellent examples of how the orious gospel of a living Christ can and does shine forth L the more clearly in a modern garb.

—W. F. Hertel.

—o—

rist's "No." By Harold W. Romoser. Concordia Publishing House. 77 pages. Paper. $1.00.

This collection of nine Lenten and one Easter sermon is sed on Christ's "no" as it is met in the words and actions of our Savior in His passion. They are good sermons, doctrinally sound as one would expect from a book published by Concordia. Unlike so many Lenten sermons, they heed Jesus' words spoken to the Daughters of Jerusalem: "Weep not for Me." Unfortunately the author's diction is a trifle on the heavy side. Of course, the Passion of our Lord cannot be treated lightly, yet we doubt that long and difficult sentences do anything to make it clearer. We still have a goodly number of members in our churches whose mother tongue was not English who would be benefited by a simpler language. And how about our children?—W. F. Hertel.

The Quest For Christ. By Abraham John Harms, B.D., M.A., Th.D. Good News Publishers, Chicago. 168 pages. $2.00.

As pastor of Burns Avenue Baptist Church in Detroit, Dr. Harms conducted a rather successful radio program under the title "Echoes of Heaven." During the three years of this broadcast Dr. Harms received over thirty-six thousand letters from those who had received aid and comfort from his messages. A selection of these messages which went out over the air are now offered the public in this bound form. These thirty-nine meditations are quite true to the book's subtitle, "A Series of Messages on Finding Christ." It will serve splendidly as a ready handbook on evangelistic appeal for all who are interested in such work.—W. F. Hertel.

—o—

Christmas Chimes. Edited by H. Leonard Andersen. Lutheran Publishing House, Blair, Nebraska. 64 pages, 9x12 inches. $1.00.

This is the thirtieth edition of the Christmas annual of the Luther League of the United Evangelical Lutheran Church. Printed on beautiful paper, with beautiful photographs and interesting stories and articles, this Christmas volume would make a suitable Christmas present for any Christian, one to be long treasured.—D.

SURVEYING the CONFERENCE

United Evangelical Lutheran

By H. Skov Nielsen

This year's homecoming celebration Dana College and Trinity Seminary t. 27-29 proved a very enjoyable ent. Guest speaker for the occasion as Dr. George Aus of Luther Semin-y, St. Paul, Minn. Dedication of new ment tennis courts and athletic prac-e grounds added to the festivities. e annual choir reunion was the larg-ever.

Another high light of life at Dana was the Lauritz Melchior concert on the evening of October 25. It was the first visit of the famous Danich tenor to our community, and it was a sell-out affair. The climax of the evening was, by common consent, the rendition by the Dana choir of "The Great White Throng" with Melchior taking the solo part.

On Nov. 9 the Dana choir started a tour that will take them as far as the New England States. It will include concerts in Des Moines, Chicago, Indianapolis, Columbus, Brooklyn, Portland and Toronto. They travel this year in two 25-passenger buses.

Pastor H. C. Jersild, our new synodical president, has now established his home in Blair, and an office has been fitted up for him on the ground floor of the Pioneer Memorial Building on the college campus.

Pastor Verner Carlsen, who has been recalled to the Navy chaplaincy service, has been assigned to duty at Tokyo. He will be succeeded in the pastorate at Kenmare, N. D., by Pastor Edwin Petrusson of North Hollywood, Calif.

Pastor emer. L. Pedersen and wife, who served the old Ebenezer church in Chicago (now Atonement Lutheran) from 1895 to 1920, when they left for Denmark to take up work in the Folk

Church there, have recently returned to America to make their home at Eugene, Ore., where their only daughter lives.

Pastor and Mrs. Alfred Thompson, veteran missionaries in the Sudan field, have returned to the U. S. by way of Denmark and will resume residence in Los Angeles, where they own a home. Miss Margaret Nissen has also returned on furlough from the same field.

Sierra Heights Lutheran Mission is the name given a new church extension effort in the environs of the city of Fresno in the San Joaquin Valley in California. It was started by our Bethel congregation of Fresno in conjunction with the Pacific District board, after a survey had shown that there were more than 2,000 children in several hundred families within a 2½ by 1½ mile area in a new war veteran settlement there.

Subscriptions to "The Ansgar Lutheran," the official English organ of the U.E.L.C., have now passed the 10,000 mark, a very creditable achievement in so small a synod. The event was marked by a small celebration on Reformation Day at the Lutheran Publishing House at Blair, sponsored by Editor John M. Jensen.

Lutheran Free Church

Iver Olson

Church dedication exercises were held at the Bethany Lutheran Church at Rugby, North Dakota, on October 21, with Dr. T. O. Burntvedt officiating. The former church edifice was destroyed by fire in January three years ago. The congregation proceeded immediately with plans for a new church, and as soon as the basement was completed services were held there. The superstructure was completed this year. Rev. Harold Grindal is the pastor.

Dr. Karl Ermisch, who for twenty-one years has been a teacher at Augsburg College and Seminary, observed the fiftieth anniversary of his ordination into the ministry recently. He began his pastoral work in Texas in the year 1900. He is a member of the ALC, and served for a while as teacher at Wartburg College, Waverly, Iowa. Besides teaching at Augsburg he has been actively interested in the work of the Wartburg Hospice, a Lutheran Home for Men, in Minneapolis. He has also served an ALC congregation at Howard Lake, Minnesota.

Rev. Harold Nydahl is serving the St. Petri Congregation of the LFC in Minneapolis. While in his former parish at Ortonville, Minnesota, he was stricken with polio some time ago. He thought it best to discontinue his ministry there due to the handicaps resulting from his ailment. No sooner had he moved to Minneapolis than he was pressed into service by the St. Petri Congregation, and the reports of his work there is commendatory.

Augsburg College was host to the Lutheran Faculties Conference in October.

The Theological Department has the largest enrolment this year of any year since shortly after the turn of the century.

James Christopherson of Valley Ci North Dakota, now a senior at Aug burg College, was awarded the L theran Brotherhood scholarship th year. One such scholarship is awar ed to an outstanding student in ea of twenty-eight Lutheran colleges the country. During his high scho year Mr. Christopherson was made member of the National Honor Socie He has spent the last two summe traveling with the Caravan for Chr through the Midwest; this is a proje sponsored by the students of Aug burg.

Famous Lutherans

John Peter Muhlenberg

1746-1807

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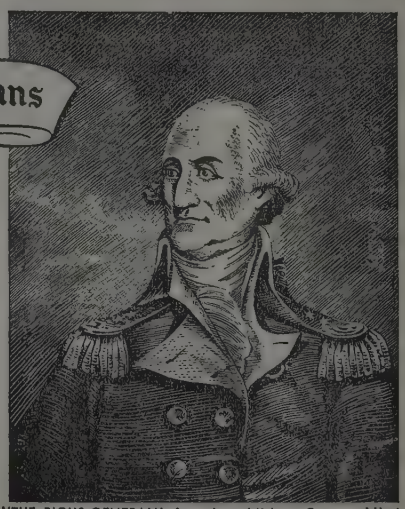

"THE PIOUS GENERAL", from the publishers, Carey and Hart — courtesy, Milwaukee Lutheran Deaconess Motherhouse

Born the son of the illustrious Henry Melchoir Muhlenberg, founder of the Lutheran Church in America, Peter was destined to overshadow his father's fame. A great supporter of American independence, he did everything possible to widen the breach between the colonies and the king. With hostilities about to break out, he summoned his congregation for his last sermon. Reaching the climax of his speech, he shouted—"There is a time for all things. A time to preach and a time to fight. And now is the time to fight!" With those now immortal words, he cast aside his clerical robes revealing his uniform as an officer in the Revolutionary Army. Peter went on to win glory as a Major General. He was elected to the first, third and sixth Congresses and later served in the Senate. His statue stands in the famous Statuary Hall at the nation's capital.

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On the Religious Horizon

. L. Conference
tresses Unity

Sioux Falls, S. D.—The American Lu-
eran Conference, at its tenth bien-
ial convention here, focused its at-
ntion on the role it will play within
e movement toward Lutheran unity
the United States.

Delegates heard Dr. L. M. Stavig of
oux Falls, in his presidential report
the Conference, describe as "most
omising" the proposed merger of
ree Conference bodies: the American
utheran Church, the Evangelical Lu-
eran Church, and the United Evan-
lical Lutheran Church.

He expressed hope that the other two
nference bodies—the Augustana Lu-
eran Church and the Lutheran Free
urch—would become parties to the
erger. "It is a matter of deep regret,"
said, "that not all bodies are in-
uded."

Dr. Stavig, who is president of Aug-
tana College here, stated that he saw
strong desire for more union" a-
ong Lutherans in this country. The
uestion to be faced, he added, is "how
clusive such union should be."

In the opening address of the con-
ntion, the president described the
nference as "a school in cooperation."
e said it "has made us ready for larg-
opportunities of working together."

A reminder of how all five Confer-
ce bodies, as well as three other
merican Lutheran Churches, already
ork closely in the National Lutheran
uncil, was given the 150 participat-
g delegates by Dr. H. Conrad Hoyer,
ecutive secretary of the Council's
vision of American Missions.

Dr. Hoyer told of intersynodical Lu-
eran cooperation in ministering to
mporary wartime communities and
Jewish and Negro missions. He said
rther that six regional home mission
stitutes would be conducted jointly
xt year, replacing similar meetings
onsored previously by each Lutheran
dy.

The Lutheran Church, he affirmed,
uld establish 1,000 home mission con-
egations in the United States with-
t having to hunt for fields.

A committee meeting preliminary to
e opening of the convention declined
recommend specific action in regard
Lutheran unity or to disbanding the
nference in view of current merger
scussions among member bodies.

The question of disbanding the Con-
rence has arisen periodically through-
t its 20-year history, as Lutheran
oups have grown closer together.

Lutherans Urged to Back Evangelizing Efforts

Sioux Falls, S. D.—Signs of a wide-spread spiritual awakening in this country offer the churches an "unmeasured opportunity and a corresponding responsibility," Dr. B. M. Christensen, president of Augsburg College and Seminary, Minneapolis, Minn., told the American Lutheran Conference at biennial sessions here.

He said that Lutherans must bear a large share of the task of evangelizing America, and warned that "our failure to do this could bring an end to the awakening in America."

Calling on Lutherans to cooperate "without compromise" with those who are "working for the salvation of souls," he stressed the need for preaching from the Bible, carrying out evangelism programs on the local level, and offering

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Christmas

EDITED BY R. E. HAUGAN

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Dr. Christensen challenged the Church to work among the laboring people and warned against the danger of becoming a "class Church." Densely populated sections of large cities are being neglected by churches, he said.

—o—

Lutheran Conference Condemns Dogma Proclamation

Sioux Falls, S.D.—A resolution condemning the Papal proclamation of the Assumption dogma was adopted by the American Lutheran Conference at its biennial convention here.

The resolution stated, "We, as Lutherans, must protest that there is no basis for the dogma in Scripture or in the ecumenical creeds." It said further that it was a sin to "bind Christians to any belief" not taught by the Bible. The new teaching was said to widen the cleavage in Christendom.

"In the face of this superstitious error," the resolution concluded, "we again assert that it is Christ alone Who saves and Who with the Father and Holy Ghost is to be honored with prayer and adoration."

Another resolution put the Conference on record as "emphatically opposed" to any representation by the United States or its President at the Vatican. Such a move, the convention declared, would violate the principle of separation of Church and State, would offend non-Catholics, and would aggravate religious antagonisms.

—o—

Lutheran Conference Asks Five-Group Merger Talks

Sioux Falls, S. D. — In a unanimous action, the American Lutheran Conference, in biennial session here, asked three of its member Churches to enlarge their merger discussions to include the other two affiliated bodies.

The resolution refered to union talks now going on among the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church. The union committees of these bodies were urged to invite the Augustana Lutheran Church and the Lutheran Free Church to discuss a possible five-way merger.

Organic union of the five member bodies would mean the automatic disappearance of the 20-year-old Conference. The five bodies, which were represented here through 163 delegates, have a total membership of about two million, and constitute about one-third of American Lutheranism.

The action followed almost a full day of spirited discussion on Lutheran unity. Differences in opinion were evident when the presidents of the five member bodies gave their views on recent unity proposals. All agreed that more unity is desirable but they disagreed on what steps should be taken and how soon union could be accomplished.

Dr. Emmanuel Poppen, president of the American Lutheran Church, warned against exclusion of the Lutheran Church-Missouri Synod from union movements and suggested that the Suomi Synod be approached by the tripartite committee, as well as the Augustana and Lutheran Free Churches.

Dr. P. O. Bersell, head of the Augustana Lutheran Church, expressed disappointment that a union of all Lutherans seemed out of the question now. He said that although the Augustana Church was primarily interested in a more inclusive union, it was open to negotiations with any group.

Dr. J. A. Aasgaard, president of the Evangelical Lutheran Church, warned against haste in merging. He expressed hope that the Missouri Synod would join the National Lutheran Council and called for strengthening of that organization.

Dr. T. O. Burntvedt, Lutheran Free Church president, said his Church wasn't too interested in union because of its history, tradition, and decentralized form of church government. He insisted, however, that members of his Church were not isolationists, and

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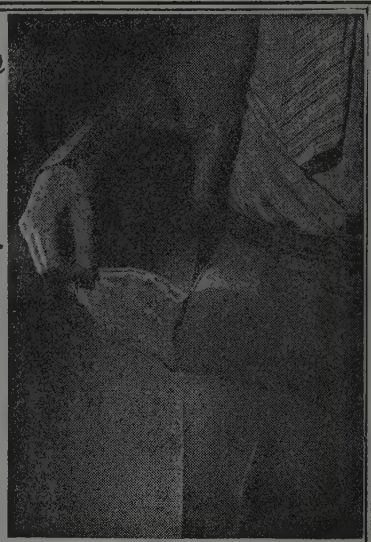

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ated a personal desire to see his de-mination included in an all-Confer-ce merger.

Dr. Oscar A. Benson of Worcester, ass., who was elected president of the nference, succeeding Dr. L. M. Sta- of Sioux Falls, voiced a strong per-al preference for a five-way Lu-eran merger in place of the contem-ated three-way union.

He expressed the view that the tri-rtite merger would endanger the ex-ence of the Conference, weaken the tional Lutheran Council, and delay mplete Lutheran union.

—o—

utheran Conference resses Family Farms

Sioux Falls, S. D.—Farms that can be erated normally by the labor of a gle family were defined as best for e welfare of rural communities in a port adopted by the American Lu-eran Conference at its annual ses-ns here.

Absentee landlordism and commer-lized farming detrimental to com-nity and church welfare were crit-zed in the statement, which was or-inally drafted by the Conference's cial relations commission. The re-rt provoked lively discussion and as amended several times before fin- adoption by the Conference.

One of the amendments indicated at absentee ownership need not al-ays be harmful to a community. An-her made clear that a reference to e Old Testament method of redis-ibuting land every few years was erely meant to emphasize the prin-ple of equitable distribution.

The report called on churches to en-urage agriculture as a vocation, to nd means of assisting prospective wners to buy farms, and to encourage rm ownership among tenant farmers. alling conservation a Christian duty, e report asked the Church to foster e stewardship of land as well as of oney.

Other sections of the commission re-ort, adopted without dissent, con-emned "so-called mercy killings" as violation of "God's fundamental law, 'hou shalt not kill.'" Acts of euthan-sia, the report said, "involve man's suming responsibility for a decision on which he has insufficient infor-ation and for which he has no God-ven authority."

The report urged that more homes r the aged be built and that greater fforts be made to care for the in-reasing number of old people in the opulation.

In a resolution, the Conference pro-sted against the view that "war is in-vitable," and called for support of the nited Nations and renewed efforts oward peace.

The 163 delegates voted to continue a Conference project of one-day seminars throughout the country after hearing that nearly 5,000 persons had attended 48 such seminars last year. They also were told that more than 27,000 young people attended 240 Conference Bible camps in 1949.

—o—

Luth. Congregations To Merge

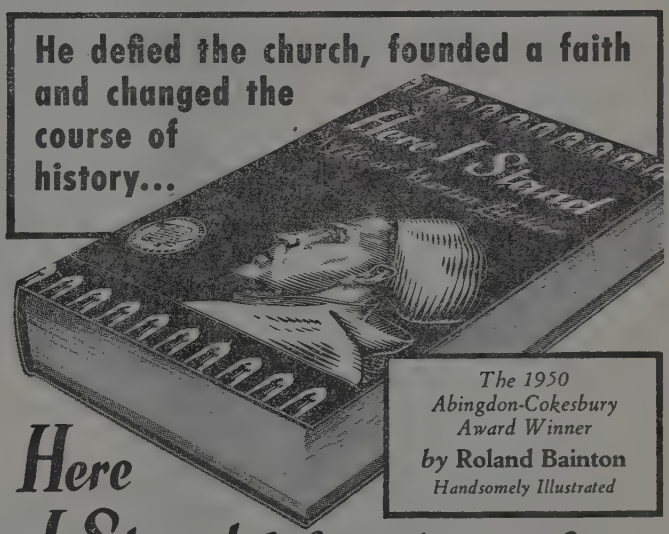
Spring Valley, Minn.—Two Lutheran congregations here — one of German background and the other, Norwegian —have voted to merge.

The merger is regarded as significant because the respective parent denominations—the American Lutheran Church and the Evangelical Lutheran Church —also are considering union. The denominational merger also would include the United Evangelical Lutheran Church (Danish).

The two congregations are Zion Lutheran, of which the Rev. William Uhrich is pastor, and Trinity Lutheran, of which the Rev. Walter Huseby is pastor.

Trinity church, which is preparing to celebrate its 75th anniversary, is of Norwegian background and affiliated with the ELC. Zion church, which goes back 80 years, is of German background and is affiliated with the ALC.

About 300 families in the two congregations will be affected by the merger, which is expected to become effective as soon as certain legal requirements are fulfilled.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Niemoeller Becomes Center Of New Controversy

Berlin—Widespread repercussions in church and political circles have followed the publication of an open letter to Dr. Konrad Adenauer, chancellor of the Western German Republic, from the Brethren Council of the Confessional Church denouncing alleged remilitarization plans in the western zone.

The letter demanded new elections for the Lower House "in which the German people can decide for itself whether or not it wants to be rearmed."

Drafted at a meeting of the Confessional Church in Darmstadt and signed by 37 western German pastors, including Pastor Martin Niemoeller, president of the Evangelical Church in Hessen and Nassau, the letter declared that "according to reliable information, former generals of the German army have already begun to set up a German troop unit, and armament industries have received corresponding orders."

In an accompanying personal letter to Dr. Adenauer, Pastor Niemoeller stated that "the assertion is increasingly being made that there exist agreements between the federal chancellor and John J. McCloy, (U.S. High Commissioner in Germany) providing for an early reestablishment of quite a number of German divisions as a German contribution for a western European armed force designed to serve 'defence.'"

As events proved, Pastor Niemoeller's letter became the main topic of controversy, with Dr. Adenauer categorically denying the pastor's assertions and other church leaders disavowing his authorty to speak officially in the name of the Evangelical Church.

In a statement at Bonn commenting on the two letters, Dr. Adenauer branded the assertion in them regarding remilitarization preparations as "free inventions."

Subsequently, in a nation-wide radio address, Dr. Adenauer declared that the German people have been alarmed by "certain open letters which don't show much responsibility."

"If these letters assert that under my authority German rearmament is started everywhere on a large scale," the chancellor said, "I can only say that this assertion has been freely invented. In the authors' interest, I suppose they fell a prey to mystifications, and I would ask them in the future not to believe malignant rumors with such credulity."

Meanwhile, Dr. Eugen Gerstenmaier, head of the Hilfswerk, welfare organization of the Evangelical Church in Germany, and Christian Democratic member of the Lower House, declared that "in the present situation it is irresponsible to alarm the German people as Pastor Niemoeller and the Brethren Council have done by their letters."

—o—

German Chancellor Assails Niemoeller

Berlin—Pastor Martin Niemoeller, although he "does not speak for the Evangelical Church in Germany," has "done the severest damage to the German people in Germany and abroad."

This charge was levelled against the president of the Evangelical Church in Hessen and Nassau by Dr. Konrad Adenauer, chancellor of the Western German Republic, during an address before a Christian Democratic Union r ly at Goslar.

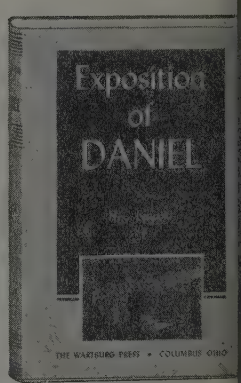
Dr. Adenauer was referring to a cent open letter in which Pastor N moeller accused the chancellor of ing involved in plans for remilitari tion in the western zone. The chur man repeated his charges at a me ing in Frankfurt sponsored by Evangelical men's group.

"Pastor Niemoeller's action," Dr. A enauer declared, "was enthusiastica applauded by the Communist Par and I am convinced his utterances w receive attention in France.

Another speaker, Dr. Ferdinand Fr densburg, mayor of Berlin, assert that "as a Confessional Church me ber, I must state that Pastor Niemo

EXPOSITION OF DANIEL

By H. C. Leupold



The Book of Daniel always has an up-to-date message. On the one hand, it stresses the eternal, hopeful outlook which the Church of our Lord has. On the other, it shows how unenduring are all the achievements of empires and kingdoms, strong and invincible though they seem for a time.

This commentary supplies a real need for those who are constantly being faced with problems of interpretation, ungrounded and fantastic applications and explanations of difficult passages. Excellent material is provided for Sunday school teachers and leaders in Bible study discussion groups, as well as for individual students of Scriptures. The same helpfulness which characterized the author's "Exposition of Genesis" will be found in this exposition of the Book of Daniel.

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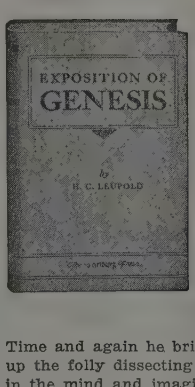

1,220 pages. This volume, written by the professor of Old Tes ment Theology in the Lutheran Seminary of Columbus, Ohio, is praiseworthy effort toward furnishing the English-reading Bible s dent a book of Genesis that will not disappoint. Although the autho comments are based on the original language, a knowledge of Hebr is not required for a profitable use of this volume. The standpoint the author is strikingly conservative. All critical questions—and th are, of course, many—are pointed out and answered. Reverence the inspired Word of God is evident on every page. Quotations fr Luther are frequently inserted. Practical thoughts and homileti suggestions abound. A decidedly helpful volume for pastors, Sund school teachers and all students interested in a better understandi of this first book of the Old Testament.

REVIEW: "We welcome this commentary from the pen of learned author, who is widely known as a conservative Luther scholar standing four-square on the verbal inspiration of the Bib Time and again he briefly but convincingly refutes the arguments of modern critics and sho up the folly dissecting the text and assigning the portions to the various sources existing o in the mind and imagination of these critics. We have not found the time to read the ent commentary, but what we did read has time and again proved the learning, the thoroughne the soundness of his interpretation. While he constantly refers to the original Hebrew, yet style is vivid, clear, fascinating. It is refreshing to find here a commentary that really se to present the thought of the text as we have it in the Hebrew Bible instead of changing text according to what the commentator thinks it ought to say, as is the vogue with so ma modern theologians, so called."—**Concordia Theological Monthly.** **$6**

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's attitude represents only a small oup. The majority of Evangelicals alize the necessity of warding off mmunism."

Protestant delegates to the CDU ral- adopted a resolution declaring their idarity with the party's principles d disassociating themselves from stor Niemoeller's views.

———o———

nfessional Church Issues ti-Arms Pamphlet

Darmstadt, Germany—An anti-remil- rization pamphlet is being distribut- to parishes and the general public the fraternities of the Confessional urch. It contains an appeal to Ger- n Christians to reject rearmament any form, to refuse military service, d to concentrate all efforts on an icient solution of social problems.

The eight-page pamphlet includes e full text of recent statements and ters of the Confessional Church and stor Martin Niemoeller concerning e issue of remilitarization.

Bearing the title: "To arms?—No!", e pamphlet asserts:

"Two big powers are arming against ch other because of their different ncepts of justice and freedom. This fference has split our people into two oups, both of which are being simul- neously wooed and urged to partici- te in the conflict and thus to be- ne the enemy of the other half, or en to enforce by violence a reunifi- ion in the sense of one or the other wer.

"We cannot keep silent toward this oblem, lest we be drawn on a road vard delusion and mischief, and refore declare:

"We Germans must keep out of the nflict between the world powers. We ist not side with one or the other cty, because this conflict is a fight ween ideologies. Christians cannot pect salvation from the victory of an ology, but from God only.

"We reject the remilitarization of rmany because — in the belief in rist—we do not set hope for our ople's salvation in foreign military wers, nor in any military power of own.

"In rejecting rearmament, we feel selves to be in agreement with the jority of our people. A remilitariza- n against the will of the people uld therefore mean that the freedom ich shall be defended is already lost.

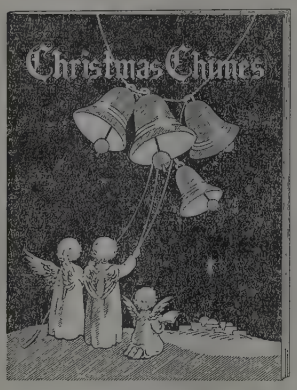
"Germany must not seek to gain v sovereignty and an equal position ong the nations of the one or other ver bloc by conceding to the estab- ment of troops. Remilitarization st be expected to lead ultimately to , and war will lead to destruction. We therefore refuse military serv- ice regardless of whether or not the right of conscientious objection will re- main constitutionally secured. We en- courage everyone to do the same. Those who will suffer damage to body, honor or property because of their conscien- tious objection may be sure of the in- tercession and help of the Christian community.

"We warn our brothers in the (East- ern) German Democratic Republic not to hope for a liberation by force, and ask the expellees to renounce the hope to regain their lost homes by means of war.

"Another war would only bring an- nihilation. As to the planned strength- ening of the police force it must be asked whether it is intended to serve the protection of the legal order only. Care should be taken that by such ac- tion the State will not develop into a police State. In a good State so much justice as possible, and so little power as necessary shall be executed.

"Any furthering of armaments is to

1950 Christmas Annuals



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be rejected, for the accumulation of war material leads to war. If Germany is compelled to produce arms she will have to obey, but we must not endeavor, of our free will, to get armament orders because of material profits."

"Instead of spending our last pennies on rearmament, we should rather use them for the solution of the refugee problem, the social building program, and to create jobs for the unemployed. We warn all responsible economic and political leaders not to give way to the delusion that armament creates new jobs or improves the economic situation. The withdrawal of labor and raw materials into armament production hampers the output of vital consumer goods and finally augments our poverty. And in the end there is death."

"We have to bear witness to Jesus Christ," the declaration concluded. "The West may suspect us as followers of the National Front, and the East may call us propagandists of Western imperialism. We may be confident, because we are neither. We urge all our brothers to probe their consciences whether they should not go the same way as we do—namely the way which God has shown us."

——o——

Swedish Primate Opposes Ordination of Women

Stockholm—Archbishop Yngve Brilioth, Primate of the Swedish State Lutheran Church, has come out against the ordination of women as pastors.

The archbishop's stand contrasts with the majority report of a special government committee which has investigated the problem. This committee advocates a change in Swedish law to permit the ordination of women.

Dr. Brilioth's position was detailed in a pastoral letter. He rejected the view that the ordination of women "conflicts with the clear words of the Bible," but said that the time was not yet ripe for women to become Lutheran ministers.

Among the arguments he advanced were that the ordination of women would create a split in the Church, that women pastors may find their position unsatisfactory at the present stage of development, and that the weight of tradition is against women clergymen.

Archbishop Brilioth's statement immediately drew some criticism. Among the first to take issue with him was Lutheran Dean Harald Hallen, member of parliament and of the government committee which voted favorably on the question.

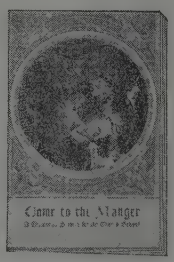
Dean Hallen said he was pleased that the archbishop had not based his conclusion on quotations from the Bible. He added that, in practice, the few women likely to become pastors soon would serve in special positions such as in hospitals and prisons.

"The committee is not blind to the fact that certain consideration must be given to public opinion," he said. "Inasmuch as the idea of women pastors is strange to many parishioners, we have taken the line that a woman pastor shall serve only where there is also a male pastor."

Hints Church Might Approve Volunteer German Army Unit

Berlin—Creation of a German of volunteers within the framework a possible European army would necessarily be considered "remilitar tion" in the sense opposed by Council of the Evangelical Church Germany, Bishop Otto Dibelius of B lin, chairman of the Council, decla here.

Writing in Die Kirche, Berlin Ev gelical weekly, on the current con



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ersy regarding Western German re-
rmament, Dr. Dibelius said:
"When the Council of the Evangeli-
al Church in Germany in its recent
esolution opposed any remilitarization
expressly exempted the creation of
n adequate police protection.
"It is doubtful whether the forma-
on of German military units of vol-
nteers within the framework of a
uropean army would be considered
y the Council as a "remilitarization.'"

—o—

erstenmaier Hits
iemoeller Stand

New York—Dr. Eugen Gerstenmaier
id here that it is "unthinkable" to
xpect American GIs to shed their
ood in defense of liberty and human
ghts in Germany "and we ourselves
ake no contribution."
Dr. Gerstenmaier, director of Hilfs-
erk, relief organization of the Evan-
lical Church in Germany, made the
atement in reply to charges by Dr.
artin Niemoeller that plans were un-
r way to remilitarize West Germany.
Dr. Gerstenmaier's views were ex-
essed in an interview on the eve of
s return to Germany after spending
o weeks in the United States as a
ember of the first official German
legation invited to sessions of a com-
ttee of the United Nations.
"I am of the conviction," he said,
iat we in Germany must either fore-
the security guarantees made to us
the Western Allies, and thereupon
ace ourselves entirely unprotected in
e path of Russian pressure, or we
ust be ready to make contributions
the executions of the plans which
e intended to secure our freedom and
r rights."
Dr. Gerstenmaier stressed his belief
at "this is not only our self-evident
man duty, but also our inescapable
ristian responsibility."
"We are absolutely against rearma-
nt, but we are willing to make our
r contribution toward peace and
edom," he said.
Voicing his disagreement with Dr.
emoeller's denunciation of alleged
ves toward remilitarization, Dr. Ger-
nmaier declared that Pastor Nie-
eller's arguments constitute "pure
opaganda for the Eastern part of
rmany."
"I know Niemoeller is not a Com-
nist," he said, "but when a man like
Communist politician Grotewohl in
st Germany attacks Bishop Dibelius
resident of the Evangelical Church in
rmany) with the same fervor that
praises Niemoeller it must be clear
all Christians and Churches that this
a matter to think about.
"This praise shows at least in whose
or the indefensible attacks of Nie-
moeller against Chancellor Konrad Adenauer and the Federal Republic of West Germany are being exploited propaganda-wise. I can therefore only express my deep regret over the political pressure exerted by Niemoeller."

Dr. Gerstenmaier and three colleagues came here to serve as observers when the U.N.'s Social, Humanitarian and Cultural Committee considered the question of German prisoners of war in Russia. The delegation succeeded in placing the subject on the committee's agenda, so Dr. Gerstenmaier returned to Germany.

Seek German Church Session
On Remilitarization

Dresden, Soviet Zone—A request was made here for a conference of the entire Evangelical Church in Germany to "take a stand" on recent open letters by Pastor Martin Niemoeller and Confessional Church groups on the issue of German remilitarization.

Voicing the demand was a conference of bishops of the Evangelical Lutheran Church in Germany (VELKD). The request was addressed to Bishop Otto Dibelius of Berlin, chairman of

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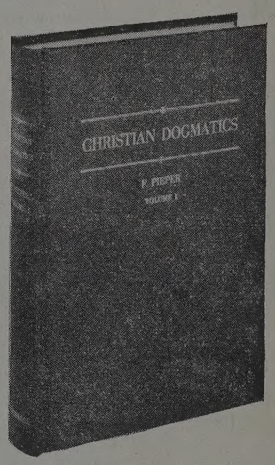

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the Council of the Evangelical Church in Germany.

The conference was presided over by Bishop Hans Meiser of Munich, VELKD chairman; and was attended by Bishops Hugo Hahn of Dresden; Julius Erdmann of Braunschweig; Johannes Pautke of Luebeck; and Moritz Mitsenherim of Thuringia.

Meanwhile, the Synods of the Evangelical Land Churches of Bavaria and Hannover, meeting in Munich and Hannover, respectively, formally disassociated themselves from Pastor Niemoeller's utterances on political questions.

Stressing that Pastor Niemoeller's statements had not been made in the name of the Church and did not represent its official views, both Synods expressed hope that the Council of the Evangelical Church would succeed in "guarding against further confusion."

—o—

Lutheran Head Deplores Dogma

Oak Park, Ill.—Dr. John W. Behnken, president of the Lutheran Church-Missourn Synod, said here that "no one who bases his Christian faith on the Bible, as Martin Luther insisted we must, can accept the Assumption dogma, as an article of faith."

"It saddens Protestants loyal to the Gospel of Jesus Christ, offering the forgiveness of God freely to the world," he said, "that the Roman Church has chosen this critical time in the history of mankind to accentuate division in Christendom with the addition of another dogma that is wholly without Scriptural and historical foundation."

He urged Lutherans to remain "true to God's Word" and not to be confused by the public controversy over Christian doctrine arising from the Papal proclamation.

"Jesus Christ through His Word is the only authority in the Church and no man or ecclesiastical organization can take His place," he said.

—o—

Dr. Manikam Ordained Into Lutheran Ministry

Nagpur, India—Dr. Rajah B. Manikam, executive secretary of the National Christian Council of India and Pakistan, was ordained into the ministry of the Tamil Evangelical Lutheran Church at a special service in All Saints Cathedral here.

Present at the ordination were more than 100 delegates attending the National Council's triennial meeting and representatives of Protestant Church and missionary bodies in India.

Dr. Manikam will vacate his secretaryship of the National Christian Council on January 1 to assume the post of first joint secretary for East Asia of the International Missionary Council and the World Council of Churches.

As "roving ambassador" of the two interdenominational bodies, he will coordinate the work of nine national councils in Asia and member Churc of the World Council, besides servi as liaison between these groups and Western Churches.

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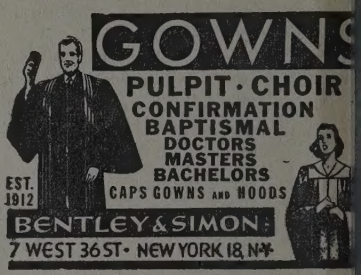

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